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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LI

JACKSON, Miss., April 18, 1929

NEW SERIES  
VOLUME XXXI. No. 16

## THE SPIRIT TO WIN INCREASES

Reports from associational meetings as well as from pastors and laymen are evidences of the activity in our churches. Almost every day we are receiving reports assuring us that the goals in the various churches will be reached by April 30th. May we leave nothing undone for raising every dollar possible. APRIL RECEIPTS ARE IN EXCESS OF ONE YEAR AGO ON THIS DATE. We give the following encouraging reports:

One pastor has preached a mission sermon every Sunday during the past month. This was after a missionary program had been presented by one of the departments of the Sunday School. Special prayers for our missionaries and work were made. Special prayers were given at the prayer meetings. One deacon said, "I did not know there was so much about missions and about missionary work. I have learned more about missions this month than ever before in my life." The contributions have greatly increased and the church has previously reported that it will send in one-third of the year's goal with a ten per cent increase by the last of April. The church has decided to have another mission month during 1930.

In the absence of a pastor, Dr. J. L. Johnson made the appeal to Immanuel Church, Hattiesburg, for the raising of one-third of the year's quota, which consists of a ten per cent increase over last year's contributions. In response to the

appeal, the Church voted to raise the one-third by the 30th of April or borrow the amount of the bank and send it in to the State Board Office.

"I think you may count on us for suggested amount from my three churches. One deacon in one church said they could more than double their quota, F. W. Gunn, Lucedale."

Charleston Church votes an increase over last year's gifts of about one hundred per cent. The Pastor, Dr. R. A. Kimbrough, believes they will do even more.

"I feel sure that I can say now that Eden and Hebron will reach one-third of their quota on the Cooperative Program by April 30th. D. I. Young, Eden."

"I can assure you that you may expect a check from our treasurer without fail. W. E. Hardy, Shuqualak." He means for one-third of the year's quota.

Singer R. A. Walker of Mt. Olive, Miss. was with Seventh and James Street Church, Waco. There were 53 additions and \$40,000 was raised for building. He is now at Central Church, Port Arthur.

Would Jesus have chosen you to be one of his apostles if you had been among the first disciples? Would you have liked for him to choose you? On what grounds was the choice made? Have you the qualities that fit one for service in the kingdom today? Would you like for the Master to use you now; or have you something else you'd rather do? He's calling for volunteers.

If your individual subscription comes due in April please renew promptly.

One of the worst symptoms of decaying standards of justice and probably the most destructive of respect for law is the abuse of the pardoning power by governors. Nobody believes that the continual turning loose of criminals after they have been duly convicted is the due to a soft heart. It is the selling out to the highest bidder.

According to the Watchman Examiner, Dr. Cadman, head of the Federal Council of Churches, declares in a Jewish paper against efforts of churches to make Christians of Jews. If there is one thing more certain than another it is that many so-called Christians of Dr. Cadman's ilk would utterly denature Christianity. The greatest need of this world today is genuine unafraid apostolic Christianity.

A picture of the building of First Church, Shelby, N. C., shows a magnificent structure. A picture of the pastor, Rev. Zeno Wall, D.D., looks just as good, to those who know him. His Mississippi friends will rejoice in the evidence of the Father's favor which is upon him. The building has 100 rooms, providing for all departments of the work adequately. The auditorium will seat 1200 on the first floor. There are 193 officers and teachers in the Sunday School. On a recent Sunday there were 1083 in Sunday School, 363 in the B. Y. P. U.s and 1500 at each preaching service. At night ten were buried with Christ in Baptism.



## A PROPOSED RESOLUTION

By Frank Tripp, Pastor First Baptist Church,  
St. Joseph, Mo.

I have been greatly interested in the discussion of the affairs of the Southern Baptist Convention, and the many suggested remedies of the defects of our denominational program. After giving the matter considerable thought, I propose to offer the following resolution for the consideration of the Convention in session in Memphis. In order that those coming up to the Convention may dispose of the matter more intelligently, I am giving this advance publicity to the resolution.

Whereas, It appears to be necessary to reorganize some of the agencies of this Convention in order that the interests of the Convention might be better served; therefore be it resolved,

First, That the Convention organize and establish a Southern Baptist Board of Missions, which Board shall be composed of a representative from each state in the Convention's territory, and eighteen members residing at the domicile of the Board, and shall have the following officers:

A president; a vice-president; an executive secretary, who shall be in charge of the Department of Foreign Missions; an associate secretary, in charge of Home Missions; an associate secretary, in charge of Church Extension and accounts; and such other officers or employees as may be deemed necessary to carry on the work of the Board to the best interests of the Convention.

Second, Resolved that the Board shall be organized on the following departmental basis:

## (a) Department of Foreign Missions.

This Department to take over the work of what is now known as the Foreign Mission Board, and that it continue on the same general plan, with the exception that it shall be required to take over the work of the present Home Mission Board in Cuba and Panama.

## (b) Department of Home Missions.

This Department to take over the work of the present Home Mission Board, except it shall not be required to continue the work of the present Home Mission Board in Cuba and Panama.

It is further provided that the Department of Home Missions shall discontinue altogether the policy of co-operative missions, and shall also discontinue the work of the mountain schools and the Southern Baptist Tubercular Sanitorium at El Paso, Texas.

It is further ordered by this Convention that the Department of Home Missions continue to do work among the foreigners, to establish and operate Good Will Centers, work among the Indians and Negroes, work among the deaf-mutes, soldiers and seamne, and that special emphasis be given work in cities with large foreign populations, such as Kansas City, St. Louis, New Orleans, San Antonio, and others.

## (c) Department of Church Extension.

This Department to take over the work that is now being carried on in a like department of the present Home Mission Board, and shall be under the direction of an associate secretary of the Board of Missions, who shall also serve as the Board's bonded accountant and supervisor of records.

Third, Be it resolved that what is now known as the Home Mission Board of the Convention be discontinued, and that its affairs be taken over by the Southern Baptist Board of Missions.

Fourth, Be it resolved that the following properties now owned and operated by agencies of the Convention be sold or transferred, and the proceeds of such sale or transfer be applied on the indebtedness of the respective agencies now owning and operating said properties.

(a) All mountain school property and equipment now held and operated by the Home Mission Board to be transferred to the State Boards in the respective states in which they are located, or, in the event the State Board is not disposed to take over and operate the schools, that such property and equipment be sold outright and the

proceeds of such sale be applied on the indebtedness of the Home Mission Board.

(b) That all property and equipment of the Ridge Crest Assembly be sold, and that the money derived from such sale be applied on the indebtedness of the Education Board.

(c) That the Convention authorize and instruct its Executive Committee to sell the Tubercular Sanitorium at El Paso, Texas, and that the proceeds of such sale be applied on the indebtedness of the Home Mission Board.

(d) That the Board of Missions be and is hereby instructed and authorized to sell the school site acquired by the Home Mission Board and located in the city of Havana, Cuba, and that the proceeds of the sale of this property be applied on the indebtedness of the Home Mission Board.

Fifth, Be it further resolved that the Convention accepts and acknowledges the debts of its several agencies as being THE DEBT of the Convention, and hereby instructs and authorizes the Executive Committee of the Convention to refund all debts, both funded and current, by one bond issue, payments on which shall be distributed over a period of twenty-five years, unless the Committee find that a bond issue distributed over a period of fewer or more years would best serve the interests of the Convention, in which event they are hereby authorized to act for the Convention.

Sixth, Be it resolved that the Convention establish a central receiving and disbursing agency that shall receive and disburse all South-wide funds according to the basis of percentages agreed upon, and allocations made, by this Convention or its Executive Committee.

Seventh, Resolved that as soon as the amount of the annual payment of the principal and interest on the above described bonded indebtedness is determined, the central receiving and disbursing agency be instructed and authorized to create a sinking fund sufficient in amount to meet the annual payments on said bonded indebtedness as they become due, and that the payments to the sinking fund be regarded as the first obligation of the Convention, and that a sufficient amount be taken from the receipts for Southwide causes with which to make said payments before the funds are made distributable to the agencies of the Convention.

Eighth, Be it resolved that the Southern Baptist Board of Missions be and is hereby instructed to establish headquarters at Memphis, Tennessee.

Ninth, Resolved that the Executive Committee be and is hereby authorized to employ such legal technical talent as may be necessary to carry out the provisions of this resolution, and to safeguard the interests of this Convention.

Tenth, Be it resolved further that this resolution be referred to a special committee composed of one representative from each state in the Convention's territory, which committee shall make its report during the present session of the Convention at such time as may be provided for by the Committee on Order of Business.

#### THE RADICAL CHARACTER OF CHRISTIANITY

W. C. Howard

Matt. 5:17, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."

The introduction of Christ's reign was looked upon by many to be a great political revolution, such is apt to be attended by a setting aside of many institutions and laws, and a diminished regard for the restraints of morality. It seems that some of the Jews believed that the Messiah would abrogate the Law, and set up an entirely new code in absolute conflict with theirs. But the idea of the text seems to be that the Law is regarded as previously incomplete, not fully developed into all the breadth and spiritual depth of its requirements, and Christ came to make it complete. It has been vainly attempted to bring

this saying of Jesus into conflict with what Paul teaches concerning the Law. The latter, however, treats the Law, not as a rule of life, but as a means of justification; and he declares, not only that the Law cannot justify now that Christ is come, but that it was never able to justify, and hence there is a necessity for Christ's work. The Psalmist said, "The Law of the Lord is perfect"; in other words, it is free from defect or blemish, and precisely adapted to the object for which it was given; while yet for a higher and more spiritual dispensation its principles might be developed into a fuller state of completeness.

The above gives us at least a partial explanation of the teaching, or meaning, of the text. Let's get before our minds now the meaning of the term—"Radical" so there will be no misunderstanding as to what we mean when we use the word. First, it is pertaining to the root, proceeding from the root. Second, pertaining to the origin, fundamental, thorough-going. It has the idea of going to the heart of the situation. Let's discuss the subject in the light of the foregoing.

#### IN THE FIRST PLACE CHRISTIANITY IS RADICAL IN ITS CALLING OF MEN, OR INVITATION TO MEN.

Some religions are based upon class distinction, in that they exist only for the more intellectual, the more wealthy, the more powerful, or those that hold the highest social positions. Not true with Christianity, that is wherein it is radical in its invitation to men. Christianity knows no distinction among classes, races, or colors. It requires that all men shall come on an equal basis; furthermore, all shall be required to come the same way. There is but one way by which we may come to know God, and that is by the way of the Cross.

"I must needs go home by way of the cross,  
There's no other way but this;  
I shall ne'er get sight of the Gates of Light,  
If the way of the cross I miss.

I must needs go on in the blood-sprinkled way,  
The path that the Savior trod,  
If I ever climb to the heights sublime,  
Where the soul is at home with God."

We shall have to lay all that we possess at the foot of the cross and come as we are and not as we would love to be. The sun never sets on God's territory, he is interested in all man-kind, and his invitation is to all men. God is inviting, he is calling, yea, he is beseeching men in all parts of the universe to accept by faith the salvation offered in Christ Jesus. Nothing can be clearer from the teaching of the Scripture than the fact that God's call is universal, and that there is a free offer of salvation to all who hear and repent and believe. May we just notice a few passages bearing out this statement. "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him: and to our God, for he will abundantly pardon." "For God so loved the 'kosmon', the world, that he gave his only begotten Son, that Whosoever believeth on him should not perish, but have eternal life." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved"; "And the Spirit and the bride say come. And he that heareth let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely."

God's call, Christ's call, Christianity's call is a universal call. And I would that those who have heard the call would do more, so that it might

(Continued on page 6)

# Housetop and Inner Chamber

It is unlawful in Utah to advertise cigarettes and tobacco on billboards and in street cars.

It is said that a dozen Baptist church houses were demolished by recent floods in Alabama.

Editor Z. T. Cody, of The Baptist Courier, rides in a new Pontiac Coupe, the gift of admiring friends.

The Brookhaven Church is renovating the pastor's home, preparatory to the coming of Pastor Crittenden's family.

Evangelist W. F. Frazier of Springfield, Mo., has recently held good meetings at Central Church, Tulsa, Ok., and at Oran, Mo.

Rev. H. L. Carter, of McComb, assists Pastor L. B. Cobb in a meeting at Lyon, Apr. 17-26. The pastor leads the singing.

Hillman College is this year celebrating its seventy-fifth anniversary. Two new buildings will be ready for the fall opening.

Dr. Millard A. Jenkins, of Abilene, Texas, will be commencement speaker for the Southern Baptist Hospital, New Orleans, May 29th.

Dr. C. P. Stealy, former editor of The Baptist Messenger, was called to a newly organized church in Oklahoma City, Hudson Ave., which has made a good start.

Rev. Fred W. Varner goes from Earle, Ark., to First Church, Pocahontas, in the same state. He is one of the many Mississippians making good in other states.

Prof. C. C. Chapman, whose postoffice is Sumrall, is open for engagement as superintendent of High School work. He has had several years successful experience.

Pastor L. S. Cole, of Marks, Miss., has accepted the invitation to preach the Commencement Sermon at the High School of League City, Texas, on May 26.

One of the State Mission Secretaries says of Dr. J. B. Lawrence's new book, Stewardship Applied in Church Finance, "I have read the book very carefully and commend it most highly".

Virgil Posey has some open time for singing in revivals after the Convention which he would like to fill. Those needing his services can reach him at 116 Lemon St., Jackson, Mississippi.

Dr. Kyle M. Yates and wife, of the Louisville Seminary, after spending a year at Edinburg University, will be back in Louisville in June, returning by way of Palestine, Egypt and Italy.

It is said that about 600 girls in M. S. C. W. at Columbus are Baptists. By the aid of the Convénion Board they maintain the usual organizations found in a church for the training of the young women for Christian service.

Faculty and students of the Louisville Seminary presented Mr. and Mrs. J. C. Vick with a handsome remembrance on their fiftieth wedding anniversary. They have had charge of the dining hall at the Seminary for many years.

The State Convention last year approved the plan of appealing to the Sunday Schools on Mother's Day for special offerings for the support of the Orphanage. The second Sunday in May is Mother's Day. Judge C. P. Long, President of the Board of Trustees of the Orphanage, has a word on this subject in this week's Record. Be sure to read it; and be sure that your Sunday School has a part in the offering.

The selection of former Vice-president Dawes as ambassador to Great Britain will please people on both sides of the Atlantic. He is known for his outspoken honesty, straightforward courage and genuine insight as well as financial ability.

Frem Sep. 18 to March 18 there were 716 conversions reported from the work of students in the Baptist Bible Institute, that is an average of 28 per week or four a day. This is done without any appropriation from any mission board. But these students are in need of money to pay for the buses carrying them to mission points.

President Hoover picked men of age and experience for his Cabinet. Their ages are: 62, 75, 63, 55, 60, 63, 54, 51, 62 and 66. The youngest member of the Cabinet is 51 and the average age is 61 1-2 years. Yet there are churches that reject capable and consecrated preachers who are younger, on the ground that they are too old.—Baptist Messenger.

To the average American that piffle about where the Vice-president's sister shall sit at the table in diplomatic social functions is about the biggest piece of nonsense ever pulled off in Washington. And now the Secretary of State has "pussed the buck" by referring the matter to the diplomatic corps and they are deliberating on it as if the fate of nations depended on their decision. Shades of Thomas Jefferson, Andrew Jackson and Theodore Roosevelt! Read Luke 14:7-11.

We are in receipt of two appreciated letters lately from Miss Sallie E. Stein of Oakland, California, who was one of the earliest Mississippi missionaries to China. She labored many years in that country and then on account of poor health returned to this country. She is happy now in her work for the Master, as she is able to help many Chinese in this country. Her letters tell of some Chinese who have been led to the Lord through her efforts and those whom she has helped.

We have just received a copy of the History of Simpson County Baptist Association (formerly Strong River) written by Rev. J. L. Boyd at the request of the Association. It covers a period of seventy-five years, and is an exceedingly valuable contribution to the history of Baptist work in Mississippi. We are grateful that Brother Boyd has the historic impulse and instinct. It is a book that every Baptist family in Simpson Co. ought to have, and every other Baptist interested in our history will want. It has pictures of the following prominent Baptists and a short sketch of their lives: J. L. Boyd, Cader Price, J. H. Lane, Richard Drummond, D. W. Moulder, W. F. Smith, Sr., J. C. Buckley, A. G. Berry and J. P. Williams.

All Southern Baptist Editors will regret that Louie D. Newton severs his connection with the editorial fraternity by resigning as Editor of The Christian Index of Atlanta, Ga. This he does to accept the pastorate of the Druid Hills Baptist Church in Atlanta, of which he was a member. Brother Newton was probably the youngest and certainly one of the best editors in the South. We have always been under the impression that he was not a preacher, but "just as good", if not a little better. He has been an active member of his church, ready for any service and the brethren evidently found out he was good for something beside editing a paper. He has also taken an active interest in civic matters in Atlanta and the state, insisting on a high standard of righteousness and enforcement of the law. He has pursued an aggressive policy as a newspaper man and has had the hearty support of his constit-

uency in Georgia. Evidently the Druid Hills people found out his worth in spite of the fact that he was living among them. May he find as much joy and usefulness in his new work as he had in the other.

The Presbyterian of the South commenting on the recent assuming of temporal power over the Vatican State by the Pope of Rome says:

"Criticisms severe and frequent were heaped upon the Church Papers of this country a few months ago for stating that the Pope of Rome was seeking temporal power. The critics, especially those of the Roman Catholic Church, claimed that the Pope and his Church believed and taught the separation of Church and State. We knew the time would come when it would be seen that the defenders of the Pope were misrepresenting the facts or were in error in their views in the matter; but we did not expect this revelation to come so soon or so clearly as it has."

No one can say now, or ever can say, that the Pope does not desire temporal power. It is a well-known fact that he held on to temporal power just as long as he could, and until it was wrested from him in 1869 by the Italian government. It should never be forgotten that the Roman Catholic Church claims that Pope is infallible, and that whatever one Pope proclaims as the truth must be held as such by the Church throughout all ages.

Christian Century, of March 14:

"With the calling of Roland W. Schloerb to its ministry in succession to Charles W. Gilkey, the Hyde Park Baptist Church, Chicago, has taken a bold step in defiance of Baptist custom and precedent, for not only was the call extended with the definite understanding that the church would hereafter operate on a distinctly "open membership" basis—as it has done for some years with slight reservations—but the new minister is not a Baptist, has never been immersed, and it is understood that he will not be. Mr. Schloerb has been for the past seven years pastor of the Evangelical church at Naperville, Illinois. The Hyde Park Church is a Baptist church of the community surrounding and including the University of Chicago and numbers among its members many of the members of faculty both of the university and of its divinity school. Representatives of half a dozen denominations hold positions on the faculty of this formerly Baptist theological school, and now the Baptist church which serves the community that has grown up around what was once a Baptist university has called a minister who is not a Baptist."

How near did Premier Baldwin come to a true portrait? At the superannuation fund banquet of Baptists in London, he, not a Baptist, attempted an outside observer's interpretation of the significance of the Baptist movement. He said: "What is it for which you stand, and what is the testimony to which you bear witness to the world? I think you would perhaps say it is this—that you stand, as you stood from the earliest day, for the completest independence of the human soul. That is to say, you recognize that wherever two or three are gathered together, the Spirit of Christ is amongst them, and they, in the presence of that Spirit, constitute a church. It is in personal communion that the individual receives the light which he needs, and that being so, you have no need of a priesthood, no need of specific tests through creeds: in other words, the responsibility and the right of every man to pray and to worship as he chooses. Now, of course that is the one extreme of Christian faith as opposed to another with which we are familiar, and it seems to me—and again I speak from the outside, but with full sympathy—it seems to me that in that belief you throw a most tremendous responsibility on the individual; and in that you are doing in the sphere of religion exactly what the spirit of the age is doing in the sphere of politics."—The Baptist.

# Editorials

## TREE OF KNOWLEDGE

The tree in the Garden of Eden whose fruit Adam and Eve were forbidden to eat is commonly referred to as the Tree of Knowledge. As a matter of fact it is spoken of in the Bible as "the tree of knowledge of God and evil". It was not the tree of knowledge whose fruit man was forbidden to eat, but the tree of knowledge of good and evil. It is true that knowledge and the knowledge of good and evil may be very closely connected. Indeed we have come upon a day when some people are utterly confusing the two things. This is done by some people who write books and by some people who are professors in colleges.

This has been brought into new prominence lately by the situation at the University of Missouri. A professor in the department of sociology distributed among his students a "questionnaire" in which he sought their opinions about various sex matters. The class was composed of both young men and young women. The questionnaire raised a furore and the offending professors lost their jobs, though they had defenders in various places.

This was just one instance of handing young people some fruit from the tree of knowledge of good and evil, which as usual is mostly evil. But while this case was brought out in the open and the teachers were condemned by the president of the University and by the trustees, it was not the only case of this kind in the colleges. Smith College came in for some advertising of this kind not long ago, a school for girls. And there are others. Not far from where this is written a mixed class of college boys and girls was asked by the professor to express their opinions as to a proposal of the legislature to sterilize all people of subnormal mentality. One of the female simpletons expressed the opinion that everybody ought to be sterilized. Her ignorance of the meaning of words was the protection of her innocence. But not all were so innocent.

This thing of instruction in sex and related matters has come to where it needs the veto of sensible people. The cry against "prudery" is just the devil's device to deceive. It is the same old devil that said to Eve, "God doth know that in the day ye eat thereof, then your eyes shall be open and ye shall be as gods". It is an appeal to pride that is the open door to weakness and shame. Everybody knows that it is most difficult to speak about sex matters without immodesty and inducing impurity. Human nature is a powder magazine and explodes at the touch of a match like that.

Any effort at sex instruction is dangerous, and it is doubtful if it can be done at all between those of the two sexes without compromising purity. Certainly it can not except under the purifying fire of the Spirit of God. All the rot in magazines that specialize in this line is apt to be the outpouring of human iniquity that is seeking expression and fellowship with other iniquitous minds.

To say that young people will learn it all some other way does not justify the discussion of it. There are other and better ways of fortifying people against wrong than teaching them the secrets of sex or discussing its problems with them. Holiness is not attained by conversation on matters that decent people have always regarded as taboo. Let's keep the tree of knowledge and the tree of knowledge of good and evil in different gardens.

The Baptist and Reflector reports that both parents of Loeb and Leopold, who were convicted of killing the little Franks boy for a thrill, have died since their sons were convicted.

## PLEASE BE CAREFUL

A month ago the Adult Class Quarterly of our Sunday School Board had some interpretations of the lesson written by Dr. H. W. Provence of Furman University to which a number of Baptist editors and others took exception on the ground that they seemed to teach that a church had no right to require baptism of those seeking membership; and on the ground that a proper administrator or church authority was not necessary to make the baptism valid. We were asked at the time to take notice of it in The Baptist Record, but did not, principally on the ground that the language of Dr. Provence was not clear, and might be variously interpreted. We believed then and believe now that the language was subject to serious objection even on the ground of being ambiguous if nothing worse.

In the April "Teacher" issued by our Board there is another article by Dr. Provence in which he deliberately goes out of his way to speak of Baptism and criticize and condemn those who make it a requirement for fellowship in the church or its worship. That no injustice may be done him here we quote his words:

"If Hezekiah had been a stickler for the letter of the law, rather than a sensible advocate of the spirit of the law, he would have had great difficulty over the lack of preparation of the people. Many of them were ceremonially unclean. Yet they had come to Jerusalem in good faith, desiring to renew their allegiance to Jehovah. If they had been refused the privilege of sharing in the feast, they would have been deeply offended, and their religious ardor would have been chilled. But Hezekiah was wise enough to understand that the chief thing in worship is the condition of the heart of the worshiper; if that is right, ceremonial requirements may be waived when circumstances render them impracticable. If all Christian teachers had been equally wise, we should never have had the pernicious doctrine of baptisms, or substitutions for baptism; and we should never have had the pernicious doctrine of baptismal regeneration, nor the practice of infant baptism."

Now it seems that this second effort of Dr. Provence to disparage baptism is in the nature of a challenge to Baptists to declare themselves. Again it may be said that the language is not sufficiently explicit. This is not because Dr. Provence is not able to make himself clear. It must be because he does not choose to do so. The language is certainly open to construction that baptism is not a necessary condition of church membership. That is the natural and in the light of Dr. Provence's past writing, and in view of present day controversy the most probable interpretation of it.

Our people do not believe any such teaching and they will not approve of any such teaching in the periodicals of our Sunday School Board. It would be a good time for our board to declare itself in this matter. And it would be well for those in charge of its literature to be very careful of the kind of men it selects to do its work of instructing our Sunday School teachers and pupils.

Mistakes occur in the best of regulated families. But when a mistake is made and pointed out it is well to have an open disavowal of the errors taught.

We are glad to learn that Dr. J. M. Dampeer has returned to Crystal Springs from Rochester, Minn. much improved.

We were misled by report of the death of the mother of brother C. W. Stumph. It was his brother who died recently. We are glad to hear that his mother is active at the age of 83.

The Pope forbade the marriage of the Italian Princess Giovanna to Bulgarian heir to the throne recently because the promise to raise the children in the Roman Catholic faith was refused.

A trial for impeachment of the Governor of Louisiana is in process. It seems to be contagious.

By request Dr. J. S. Compere withdraws his resignation as Editor of The Baptist Advance. We are glad he goes on with the work.

The sending of a millionaire to jail for refusal to testify before a Senate committee investigating the oil scandal is not a bad sign. Maybe there's some justice left.

The board of regents of the American College of Surgeons, the highest hospital authority in America, has awarded the Southern Baptist Hospital, of New Orleans, a certificate of highest merit in hospital standardization and service.

Pastor B. Locke Davis gives up his pastorate at Picayune on May first to begin work with the Baptist Bible Institute as head of the Department of Religious Education. He will be available for revival meetings during the Summer, and we know of no one who renders more effective service.

A page in The Word and Way last week was given to articles by brethren who were asked their opinion as to the continuance of the Home Board. All favored the continuance, namely Drs. H. L. Winburn, of Arkansas, J. D. Mell, of Georgia, O. L. Hailey, of Tennessee, and E. D. Solomon, of Louisiana.

Mr. Frank Burkhalter, the publicity man for the Southern Baptist Convention, is Superintendent of the Sunday School of First Church, Nashville. Recently they surprised him with a banquet and presented him with a beautiful watch and chain. He is a faithful servant of Christ and worthy of their honor and love.

The Convention this year meets in Memphis. This is about as close as the Southern Baptist Convention can come to us. New Orleans is the only other place equally accessible to Mississippians. Our people ought to avail themselves of this opportunity. More things of interest are before us now than ever before, and our people ought to have a part in disposing of them. Convention opens Thursday morning, May ninth. The women's meeting begins Tuesday before. See that your pastor goes and go yourself if it is at all possible.

The Word and Way of Kansas City gives a report from a St. Louis paper of a union communion service held jointly by Second Baptist Church of St. Louis and St. Johns Methodist Church in the same city. The Second Church in St. Louis had for many years as pastor Dr. C. C. Bitting, known for his liberal or radical views. It now has as pastor Dr. M. Ashby Jones, who is also known for his lack of faith in the fundamentals of the faith. People cannot be much surprised at anything this group would do. But there ought to be some way to prevent these people from wearing the Baptist name.

Some pastoral changes: J. L. Barrett goes to Harrisonburg, La. P. C. Schilling resigns at Fair Park, Shreveport. W. E. McGahagan resigns at Beebe, Ark., to become a state missionary living at Blytheville. L. F. Maynard resigns Second Church, Hot Springs. Walter Bode succeeds J. L. Vandermelon at Jennings, Okla. G. E. Benson goes from Liberty, Mo. to Mission, Texas. J. B. Holt accepts care of Central Church, Edinburg, Texas. John A. Held resigns at Mexia, Texas. C. W. Culp goes from Port Arthur, Texas to Minden, La. Eastland Church, Nashville, has called Rev. Carl McCoy of New Maxico. E. A. Autrey, of Algoma succeeds J. P. Horton at Central Ave. Church, Memphis. Carson Taylor resigns at Rankin, Texas, locating at Abilene. F. H. Funderburk goes from Lexington to Cayce, S. C. E. M. Poteat accepts pastorate of Second Church, Atlanta.

## BIBLE INSTITUTE ITEMS

## W. W. Hamilton, Baptist Bible Institute

Dr. J. R. Hobbs, of the First Baptist Church, Birmingham, has accepted the invitation to preach the baccalaureate sermon and deliver the graduating address this year at the Bible Institute. The commencement program will begin on Sunday, May 5, with an afternoon of sacred music. The alumni meeting will be held Monday morning, May 6, and the address will be delivered by Dr. L. G. Cleverdon. The baccalaureate sermon will be Monday night by Dr. Hobbs, and the graduating exercises will be held Tuesday morning, May 7.

Professor B. Locke Davis, to the joy of the student body, has been chosen as head of the Department of Religious Education to succeed Professor L. G. Cleverdon who some months ago resigned to accept the pastorate of Calvary Baptist Church in Alexandria, Louisiana.

The Simmons University Band, of Abilene, Texas, were guests of the Bible Institute recently on their return from a triumphant appearance at the inauguration of President Hoover. They were accompanied by Prof O. D. Wiley and Manager G. B. Sandifer and "Sheriff" W. B. Watson. The program given in the Institute auditorium was a joy to all present.

The Rural Sunday School Conference, directed by Secretary Joe B. Maseley, was a great success. The teachers were: J. N. Barnette, Sunday School Administration; Miss Virginia Lee, Intermediate Methods; Miss Zella Mai Collie, Elementary Methods; Mrs. H. L. Grice, Vacation Bible School; W. P. Phillips, Young People; W. A. Harrell, Adults; Miss Emma Bains, Record System.

Brother J. A. Stewart of Belfast, Ireland, one of our Bible Institute men, has been offered the position of head of the Theological Department in the Northern Baptist Mission College at El-Christo, Cuba. This choice brings honor to the Bible Institute and to Brother Stewart, and increases our realization of God's blessings upon our work.

Some Mississippi College ministerial students came recently on a pilgrimage to the Bible Institute and spent the week end with us in visiting the mission stations, in preaching on the streets, and in catching the fine spirit of the Bible Institute family. These young men are expecting to take their seminary work in New Orleans.

Mrs. W. E. Denham recently gave a week to the married women of the Institute in a lecture course upon practical home building. Others beside the wives of students were permitted to attend and we are grateful for the splendid service rendered by Mrs. Denham and for the interest taken and the profit received by the married women of our school and others who attended with them.

Bible Institute students are so interested in the Department of Practical work that they volunteered to secure the new equipment necessary to the expansion of this work. The truck and the five portable organs have served for several years and are in a bad state of repairs. The students took the matter up enthusiastically and are writing to their friends for help in the purchase of the necessary equipment.

An effort was made to make sport at the expense of a United States Senator recently because his son on a trip abroad returned to drink. Anybody with a grain of sense would favor prohibition who has a son of this kind, or any son at all. The devil is very busy. It is for you and me to fight him wherever he is found.

The program committee of the Southern Baptist Convention has done the best it could with all the interest asking for time and the meetings this year being limited to three days of business. The committee asks that as few changes as possible be made, to avoid confusion and save time; and that banquets be held before the Convention.

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

Christian Education needs popularizing. A leading Presbyterian recently said that it needs vitalizing. But education which is truly Christian is vitalized. If it can be popularized, it will be supported.

The Home Mission Board, in our humble judgment, has served its day. It had its day. It deserved its place and recognition. It has pioneered in destitute fields, which fields are now exceedingly fruitful. We believe that had the Board back in 1920 listened to the Corresponding Secretary when he told them that they were appropriating \$1,000,000,000 more than should have been appropriated, the great financial disaster would have been averted. Until that time, the Home Board was accustomed to report to the Southern Baptist Convention that obligations had been met. But this is in the past. We are planning for the future. We should make our plans large, wise, clear and comprehensive and pay as we go. Sentiment should not influence us in making our plans.

Denominational papers sometimes hinder the work of the denomination. Usually they help it. An editor sometimes fails to keep up with the brethren. We have been impressed with this fact by reading editorials in both the Virginia and in the Arkansas papers. Misunderstanding is sometimes due to absence from the meetings of the brethren. This was largely the cause of Thomas' misunderstanding. He valued sight more than faith. The Saviour praised faith more than sight. The Arkansas paper did not grasp the full meaning of the recommendation.

The Executive Committee under the proposed plan would hear the requests of the various agencies and the institutions and would recommend to the Convention appropriations on the basis of these requests in the light of their relative needs. The Convention would have the final amounts because the messengers from the churches would be morally bound. At present each state is asked to decide upon a goal for the year. The agencies and the institutions, knowing what percentage they are promised, figure the amounts to be received on the basis of the quotas in the various states.

This plan does not preclude designated gifts. It only says that the designated gifts shall not go for the running expenses of the various boards and institutions, the amount of which expenses the institutions and agencies name when making their appeals for the ensuing year. After each institution has made its request by submitting a budget, why should additional funds in the way of designated gifts be expected. A state mission board would not tolerate such a policy after having made out its budget for the year to the various churches of the state work. Designated gifts can be made to phases of the work connected with any agency, provided that phase has not been included when the budget was proposed by the institution or agency.

We should continue to work on the machinery until the waste has been reduced and the efficiency greatly increased. Appeal is often made for spiritual power. You might as well appeal for steam power in a leaking and poorly adjusted boiler as to appeal for spiritual power with a poorly adjusted machinery. As a rule, to fear an examination of the machinery is to admit that it needs adjusting.

We must not conclude that we have "already attained" in our denominational work. We must continue to press forward, tightening the bolts,

removing the carbon with a constructive spirit and purpose.

## THE CART BEFORE THE HORSE

I say but little even when I talk, and rarely ever write an article, and would not ask for this space if I were not a pastor trying to put over a real constructive, cooperative program.

I feel quite sure that this article will bring some criticism, yet I am just as sure that there is enough common sense, Baptist principle, and New Testament doctrine in it to justify the consequences.

Yes, "the cart ahead of the horse" is a crude, homely, but, I think, fair picture of our denominational machinery and program. The cart ahead of the horse was always an unnatural and awkward hitch-up, yet some progress was made while there was only one main road to push along on, but since so many denominational detours have been made, and since such detours have not been intelligently marked, we do not know whether we are on a detour that will finally lead back to the main highway, or a cross-road leading far afield, or just a LOCAL road leading off to somebody's pet institution. I say since all this has come, we have made no progress, and I think the time has come when a proper hitch-up is necessary. I find that there is no serious objection to a proper hitch-up, but the serious objection arises in the unhitching, which is absolutely necessary before a proper adjustment.

I have long since been of the conviction that the churches should pass upon a denominational program, monies, percentages, etc., (perhaps the county or district association recommend the same), and that the churches go to the Convention with a definite program, a church program world-wide in its scope. All this compiled would give the Convention an intelligent, Scriptural base of operation. The New Testament knows nothing of a Convention program, the New Testament does know of a church program, and a program of churches. The Convention should carry forward the churches' program rather than the churches carrying out the Convention's program. This would necessitate our state and wide workers, and all of our pastors informing and inspiring our people to set out a real New Testament program; our messengers would then go to the Convention instructed, they would have something to carry to the Convention. As it is, they go empty, and often blank, and are supposed to be filled and return from the Convention and report what the Convention did; it would be a better way, because it would be the New Testament way, and the true Baptist way, of going to the Convention and reporting what the church had done, and would do, and what the Convention should do. This would preserve the sacredness of church autonomy, and what I think to be New Testament principle. This next sentence will bring fire upon my fast graying hair, but let it fall. Our present plan is but little removed from the Methodists and their annual Conference. They can do it and live, because all of their plans are man-made, and accepted as such, but Baptists will eventually die at heart, and I am of the opinion that any unbiased Christian can even now detect symptoms of heart trouble.

—H. R. Holcomb.

We would like to report all churches whose quarterly payments come due in April, and have received notice of same, as paid up in full before the date of the Convention. Help us to keep your church on the Honor Roll."

## (Continued from page 2)

be reinforced and fall upon many ears that have never heard.

## IN THE SECOND PLACE CHRISTIANITY IS RADICAL IN ITS POWER TO CONVICT.

I am thinking here particularly of the Holy Spirit, as the chief agent in convicting men of their sins. The Holy Spirit occupies the most central place in Christianity, as to its power and activity, for it is continually convicting and drawing men into the Kingdom of God. It bore a unique relation to the Master himself. It was present at his birth. The Holy Spirit anointed Jesus at his baptism. It was through the power of the Holy Spirit that Jesus was able to undergo that period of severe temptation which lasted forty days in the wilderness. Jesus healed the sick, opened the eyes of the blind, unstopped the ears of the deaf, strengthened the limbs of the crippled, cast out demons, and taught through the power of the Spirit. It was through the working of the Spirit that three thousand were added to the church on the day of Pentecost. The Holy Spirit was sent, "To convict the world in respect of sin, and of righteousness, and of judgment; of sin, because they believed not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world has been judged." Were it not for the power of the Spirit, men would have no conviction of right or wrong. It is through the enlightening effect of the Holy Spirit that men come to see their mistakes, wrong doings, and their obligations to their fellow man. But the Spirit does not convict the world of sin and despair altogether. It convicts the world of hope. The aim of the conviction is to produce faith in Christ, who cleanses from the guilt of sin and breaks its power, whose righteousness is shared with the pardoned sinner, and whose death has already triumphed over the prince of this world. So there is hope for those who yield to the convicting power of the Spirit and turn from their sins.

## IN THE THIRD PLACE CHRISTIANITY IS RADICAL IN ITS POWER TO BRING ABOUT REPENTANCE.

Under the law a man could commit any sort of crime, and he could make atonement by performing certain kinds of sacrifices, yet he would never necessarily feel any change of conscience or of heart. But, in the light of Christianity, when a man repents there is a change that takes place in his inner life. The word repentance is a translation of two Greek words in the New Testament. One of these is Metamelomai. This word carries with it the emotional element in repentance. The true meaning of the word is simply "regret". This regret may be of a godly sort leading directly to genuine repentance, or it may be a form of regret that does not lead to any moral or spiritual change at all. The other word translated repentance in the New Testament is metanoia. This word means the change of mind or thought. We may say here that real, true, heart-felt repentance includes the whole spiritual nature of man, which consists of the intellect, the emotion, and the will. First, let us think of the intellectual element in repentance. It is a change of thought, and of mind. A man's view of sin changes from a passive or an approval state to a repulsive or disapproval attitude. His attitude concerning God undergoes a change from a passive indifference—or antagonistic feeling, to a feeling of reverence and love. His conception of his relation to God undergoes a change. In the light of his new relationship to God, his idea of his relation to man also undergoes a change. Second, the emotion or feeling undergoes a change. A man may regret some deed that he has done, because it has brought him loss in a social, or material way. He may feel sorry because of some crime he has committed. But the kind of repentance we are thinking about here brings regret of a godly sort, which effects a change in his or her life as the case may be, for the

better. Third, the will is changed. New purposes are formed. As a consequence of the change of purpose and of will, there is an actual forsaking of sin and an actual turning unto God for forgiveness of that sin. This is the real vital element in repentance. Unless it brings a man into a closer fellowship with God and with his fellow man, it is of no account. Repentance in the final analysis is the result of God's gracious action upon the soul of man. Christianity has many ways of leading men to repentance, through prayer, through the lives of godly men and women, through the influence of the church, through the preaching of the Word of God, through the study of the Word of God, and through providential events. In the light of Christianity, repentance is begun by the action of the Spirit of God, and is carried on through life. Repentance is one of the daily companions of the Christian. Christianity is radical in its power to bring men to repentance.

## CHRISTIANITY IN THE FOURTH PLACE IS RADICAL IN ITS POWER TO CONFIRM ONE'S BELIEF IN GOD.

When a man is convicted of sin and comes face to face with his state of bankruptcy, and utter helplessness he begins to feel out anew for something upon which he can lay hold. Then it is that Christianity is ready to hold out to him one of the greatest of all realities, Jesus Christ the Son of the living God, who is trustworthy as an atoning redeemer, and as lord of his life. It is through belief that a man is reunited unto God. Through faith in Christ we come to know God. What is it that makes mother so dear to all of us? It is the faith and confidence that we have in her. So it is with God, when we come to believe in Him as the supreme personality, wise and loving. He becomes one of the greatest realities in our lives. The Law could not bring us into that personal relationship of trust, belief, and confidence in God. Faith is active as well as passive. It becomes a condition of salvation, because, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Salvation to the Jews under the law was a matter of works on man's part, and a debt on God's part.

In the light of Christianity it is possible for all men to be able to look up into the fact of God and say—

"Blessed assurance, Jesus is mine".

## CHRISTIANITY IS RADICAL IN ITS POWER TO REGENERATE MAN.

In discussing this point it would be a good idea for us to define regeneration. "Regeneration may be defined as a change wrought by the Spirit of God, by the use of truth as a means, in which the moral disposition of the soul is renewed in the image of Christ." I would like for us to look at regeneration from both the negative and positive sides.

Negative side. It is not like the physical birth. It is not a mere reformation. It is not brought about by special training, or by participation in creeds or ceremonies. It is not a new creation in the sense that the soul is destroyed and a new one put in its place, nor in the sense that the faculties are destroyed and new faculties put in their place. It is not to be confused with the transition from childhood to manhood. It is not mere evolution to a natural plane.

Positive side. It is an instantaneous act, and not a gradual process. It is a possession of a new life. The old nature is not changed, but God gives us a new nature, and we become "new creatures in Christ Jesus". It is a life of new relationships. We are God's by creation, but when we experience the new birth we come to realize, in a more peculiar way, God's possession of us and our possession of him. We now know God through the blood of His Blessed Son. The New Birth gives us a new inheritance; for, "We become heirs of God, and joint heirs with Jesus Christ. Regeneration is imperative if we would enter heaven, because, "Jesus answered and said

unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

This is the explanation of the coming of the Son of God to earth; he had no other purpose save that of regenerating man, and thereby bringing him back into that harmonious relation with the Father which existed before the fall of man. The inherent weakness of the flesh broke that desired fellowship; and the Law, as it were, was not able to amend the situation. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

"Oh, ye that would enter that glorious rest,  
And sing with the ransomed the song of the  
blest,  
The life everlasting you would obtain,  
Ye must be born again."

## IN THE LAST PLACE CHRISTIANITY IS RADICAL IN ITS POWER TO JUSTIFY.

"Justification is the judicial act of God in which he declares the sinner free from condemnation, and restores him to divine favor." It takes place once and for all. Regeneration comes after one has heard the call of God, been convicted of his sin, repents of his wrong doing, and been led to have faith in God. Then he is in position to receive and appreciate that ease of heart, and of mind and of soul that comes through that which we have just defined as justification. A man comes to have a new standing before God through justification. The grace of God flows out actively to him and imparts every moral and spiritual blessing essential to his comfort and well being. "Being therefore justified let us keep on having peace with God." Justification makes possible that confidence, love, devotion, and loyalty that should be manifested on the part of man toward God.

Justification is the true basis of our assurance of salvation. Without the doctrine of justification there is a strong tendency to lapse into that old Jewish error of salvation by works. And this always results in one of two ways. Either a man becomes selfrighteous and imagines himself better than he is; or else his hope is ever clouded by the fear lest he may come short of divine requirements.

The Law could not fill the deepest longings in the heart of man, but Christianity comes along as the great panacea for all heartaches.

Those that have embraced Christianity in its true meaning are able to say,

"When all around my soul gives way,  
He then is all my hope and stay."  
Flora, Miss.

## THE ORPHANAGE

As everyone knows who keeps informed, regarding the Convention work, four and one-half percent of the budget money, kept in the State, is allocated to the Orphanage Support Fund, which will produce, based on last year's collection, about \$4.75 to \$5.00 per month for each child in the Home; this is hardly half of what is absolutely necessary to carry on the work. The Convention fully understands and appreciates this condition, but under the present budget gifts this is as much, as can be given to the Orphans' Home, out of the budget funds, and in order to supplement this, the Orphanage has heretofore, had Thanksgiving Day, with its gifts.

This year in addition to Thanksgiving, Mother's Day, May the 12th. The second Sunday in May, has also been set aside as Orphanage Day, in the churches and Sunday Schools of the State. I have been allowed to solicit subscriptions of \$100.00 each, for the Orphanage Support Fund, with the idea of procuring one hundred subscribers to the same. This plan was announced to the Convention in November and no disapproval was expressed.

Thursday, April 18, 1929

## THE BAPTIST RECORD

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I now have ninety-eight, and am working, watching, and praying for two more to answer the roll call.

This Club Fund, together with Mothers' Day gifts, added to the budget receipts, which will be small during the summer months, will carry us to Thanksgiving out of debt, if the other two hundred and nineteen thousand Baptists in Mississippi, will give on Mothers' Day, an amount equal to the One Hundred Club donation.

The purpose of this Club is to provide a Fund for this year, which, when added to the other receipts, will pay up everything and avoid the Trustees having to give a mortgage on the Home in the latter part of the summer as we did last year to procure funds, to buy food for the children until Thanksgiving money came in. I hope every Baptist minister in Mississippi will get behind the Orphanage, on Mothers' Day and procure some laymen in his church to work it up, if you will the result will be all right.

Remember this is a part of the budget plan, "A day named and its purpose fixed by the Convention, so surely there need be no conscientious objectors to it".

Each Sunday School Superintendent, should also get busy.

In part time churches, where no services are held on Mothers' Day; the day on which services are held should be observed and treated as such.

The purpose and intent of this letter is not to discuss anything that has gone before.

A complete inventory of every cow, chicken, clothing, and food was taken by two competent, disinterested persons, on the day the new Superintendent took charge, and a full detailed report will be submitted at the next State Convention, which is the only body or authority competent to pass on the same.

I am in close touch with the new management, and have no fears as to what they will do, the thing that is worrying me is what those whose duty it is to place the Support Fund in the Treasury will do about it.

It is my idea, in fact I know, that the Superintendent of the Baptist Orphans' Home of Mississippi has a job which requires his attention, at the Home every day and night in the year, and he ought not to have to leave the same and run over the State of Mississippi, crying and begging in order to get the vast herd of Baptist People in the state to do their duty toward the inmates of the Home.

Every Baptist in the state, I hope, will recognize that these children are his or her wards as well as mine, the Superintendent's or any other member of the Board of Trustees.

Many of you have been asked to join this \$100.00 Club, many could not, many who could but would not, and many of you who could have joined and perhaps would have done so had you been seen about it, have not done so. Let me beseech each of you on Mothers' Day, to make a liberal donation, one that will be worthy of being called a real gift.

We invite you, yea, insist that, when you are in Jackson, that you visit the Home and get acquainted with those in charge, and see things for yourself; it will help you, encourage the management, and also the children.

Won't some man at each church, immediately write Mr. W. E. Thompson, care of the Baptist Orphans' Home, Jackson, Miss., offering to see that this work is well done at his church?

This letter is written by me to the Baptist people of the State at the request of the entire Board of Trustees.

—C. P. Long,  
President of the Board.

Rev. R. A. Eddleman has resigned the care of the church at Webb effective July 1st, after four years of happy and useful service. Here is an opportunity for some good church in Mississippi to secure the services of a man of successful experience.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### Meeting the Need for More Money

At every conference on methods there are eager queries: "Can you give us any new methods of raising money? That is what we need most of all." The Bible has very little to say on the subject of raising money. It has much to say on the subject of giving money and using money. What we need is not clever devices for extracting gifts, but abiding principles for training givers. God's people have in their pockets, in their vaults and in their business all the money God needs for missionary enterprises. When we stoop to devices which we condone by saying, "Of course it is not the best way, but we needed the money so much we thought it would be all right", we belittle the power and the riches of God. We have bent our backs in freezing ice cream and stewing oysters instead of bending our knees in prayer. We can pray more money into the mission treasury than we can either freeze or stew into it.

Every canvass for funds should be begun in prayer. All special needs may be met by prayer. A mission board secretary had arranged to go to a woman of great wealth to ask for a contribution for missions. Time and again she had never made a large gift. Before this secretary made his visit, a group of earnest men and women agreed as touching this thing they would intercede with God. They were rejoiced to hear that, in answer to their prayers, a gift of ten thousand dollars was made. Let us be done forever with the deprecatory introduction to a presentation of a great financial opportunity: "We have now come to the unpleasant part of our program". Let us banish forever our "begging committees". Let us decide once for all that we will never lower our standards to raise money that is needed and, as ambassadors with the profound consciousness of carrying a message from the King, let us present to God's stewards the needs and claims of His Kingdom. A definite statement of financial needs and opportunities should be placed in the hands of each member as an aid to prayer.

### Giving Money and Service

The real headquarters for the campaigns that furnish the millions of dollars needed for the missionary enterprise are at mother's knee. A man who has given hundreds of thousands of dollars for missions replied when he was asked how it happened that he made such large gifts: "It didn't happen at all. When I was a little boy my mother taught me to set aside for the Lord's treasury a certain part of all the money I had. I simply have more money now than I did then."

It is not "frenzied finance", but the careful home training in stewardship that will fill missionary treasuries.

In the home of one of our great missionary leaders there is a strong box known as the Lord's treasury. Into that box father, mother and the children put at least one-tenth of the money that comes into their hands. From there the church envelopes are filled on Sunday mornings with amounts agreed upon in council for the gift of each member of the family. Special offerings also go into this box. Frequently the family agree together that they will do without something they had expected to have in order to make a gift for some special object. The family all discuss together the purposes for which the "Lord's money" shall be used, and there is a deep and abiding interest in the work in which they have part. In this home the giving is regular and systematic. It is sacrificial, for the members of the family individually and collectively deny themselves many things in order to make large gifts, with a spirit that is as fine and as contag-

ious as was the spirit of "meatless days". (Katherine S. Cronk from "Our Lord And Ours".)

### An Illustration

Two visitors stood at the main entrance to an insane asylum. There sat on the steps in front of them a poor inmate of the institution, eyes wild, high-standing collar, ragged necktie, his upper teeth gone. One of the visitors introduced the inmate to his companion, "This is Mr. Burns, Mr. Jackson". Drawing back, the lunatic solemnly said: "Burns is not my name; I am the I am". Both visitors looked into the face of the insane man and pitied him. They saw in him the last leap of human conceit, vanity unbound from sanity. But as they walked on away from him one visitor said to the other: "Not all the insane are inside the insane asylums. I saw a man the other day in an automobile; as he drove by me, I knew from his actions he was saying to himself, 'In this machine, I am the I am'. — I saw a farmer strutting across his broad acres saying to himself, 'On the inside of these fences, I am the I am'."

Then the other visitor answered, "Yes, I, too, saw a man standing with his hands in his pockets. I could not hear his words; but his thoughts were in his face. He was thinking, 'In my pocket-book, I am the I am; there is no God there but me'. Then I saw a hardware merchant, a banker, a stockholder in a corporation; each was saying to himself, 'In all matters of property, I am the I am; in property affairs, there is no God but me'." Then both visitors agreed that all such men were economically and religiously insane, still at large. "Well, well", sighed one of them at length, "after all, from one angle our whole modern civilization is one vast insane asylum; that is, on the subject of owning property." The economic task of Christianity is to get the world sane on one point: God is the real owner of all property. Men in possession of it are his stewards. (Walt N. Johnson)

Too much has the Church placed its major emphasis on the objective appeal; that of supporting missions, for example, solely because of the need for missions. The Church has had its pews, charity boxes, poor funds, suppers, and a thousand other schemes for increasing its income, all of which emphasize the needs outside a man. Too long has it neglected to show men that the first and great consideration in handling property and things has to do with their own enlargement of heart and soul, and the sustaining of a perfect relationship to the Living Christ. (Melvin)

The coal operator has not produced coal by simply getting it out of the mine. The transportation system and the distributing system at the other end have a part in the creation of his wealth. In the ultimate value of cotton cloth, the man who planted it, the one who picked it, the one who ginned it, the one who carried it to the mill, the one at the loom, the man who owns the mill, and many others, have a share. No sane man who has an accumulation of wealth today can look upon it and say of it: "I alone did this—it is mine". Take out of accumulated wealth the share that society contributes, and there is but little left. (Melvin)

At the Lyon Baptist Church Thursday night three deacons, W. K. Lavender, Boyce Adams and C. O. Allen, were ordained. The ceremonies were in charge of the pastor, the Rev. L. B. Cobb. The ordination sermon was delivered by the Rev. R. E. Eddleman, of Webb, and the Rev. L. S. Cole, of Marks, gave the charge to the deacons.

# Mississippi Woman's Missionary Union

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## A Final Word From The Chairman of the Publicity Committee of Greenwood W. M. U. Convention

The Convention has been here—it is over we might say—but the memory still lingers and a pleasant memory it is. We feel that we have been greatly blest by its having been here. We gained much from the wonderful talks, reports etc. but above all we feel that the band of love and friendship which exists in our local society and church has been strengthened in such a way we will feel it for years to come.—Is that selfishness?

Our delegates left us Thursday, and Friday mornings. Our beloved president, Mrs. T. R. Henderson, invited the chairmen of all Convention committees to spend the day from Friday afternoon until Monday noon with her at "Cotes Worth" the old home of the Hon. J. Z. George, near Carrollton. All could not go but the ones who were fortunate enough to be able to accept the invitation spent a restful and delightful three days at this wonderful old home place.

We haven't words to express what the ladies meant to us while here and we shall remember their visit very pleasantly in the years to come, as we all do our Father's work in a splendidly organized way.

With tenderest love to you,  
 Mrs. Fred Little

We had a great Convention. Our hearts overflow with gratitude as we look back to it. Certainly our "Special Guest", our Lord and Master, was with us from beginning to end. His Presence was felt throughout.

Miss Mallory brought two fine messages. Dr. Ayers, out of the richness of his experience brought two more. The message of our President was as usual a classic, that left its heart lessons for coming days. Minnie Landrum was never greater than when she took us "Way down South—in Brazil". Miss Traylor led our Young Peoples Program in a great way. Our Ruby Anniversary Chairman, Mrs. Rice was rich in her utterances concerning this splendid work she has so faithfully carried out for us through the year. We cannot name them all, but each speaker brought something worth while.

The four conferences were doubtless the best we have ever held. Thanks are due each Leader, Mesdames Lipsey, Brame, Kimbrough, Doughty and Bettis, and Miss Traylor for the helpful suggestions left with us for future consideration.

Thanks be unto Him for His unspeakable goodness to us.

## Banners Presented

It is always an interesting hour when the banners are presented to our Auxiliaries. We quote from the report of the Young Peoples' Leader concerning them:

"In a race though all run, only one wins the prize. We had many organizations competing for banners this year, but The Victorious ones this year are as follows:

Sunbeam, McComb First. G. A., West Point. R. A., Itta Bena. College Y. W. A., Womans' College

The winners of the Tithing Story contest are as follows:

Sunbeam, Loubet Clay Boyd, McComb First.

G. A., Evelyn Selman, Monticello. Y. W. A., (College). Willie Mize, Womans' College."

## Standard A-1 Unions

First of all, we are nine instead of seven. Brookhaven is listed among the fortunate.

Perhaps few features of the Convention brought a finer vision of what we may be than the Itta Bena Demonstration of a Standard A-1 Organization. From the opening remarks of the consecrated President on through the helpful and inspiring words of Y. W. A.; G. A.; R. A., and closing reverential prayer many W. M. U.'s would claim the privilege of becoming Standard. And when the demonstration was concluded with that beautifully rendered quartette, the longing became a prayer for greater purpose to succeed.

## Baptist Women to Memphis!

The Woman's Missionary Union will meet in Memphis, May 7-8. This year's session of the W. M. U., auxiliary to the S. B. C., will hold more interest for the Baptist women of the south than any in recent years, because it marks the conclusion of the celebration of the 40th anniversary. Worthy of special thanksgiving will be the raising in 1928 of over \$3,500,000 for the S. B. C. churches—an average of 100 new bodies for each year of the Union's history. Final reports on all these anniversary efforts will be presented at the Memphis meeting.

Heading the W. M. U. which represents over 500,000 Baptist women and young people of the south is Mrs. W. J. Cox, of Memphis. Her home city, with the Baptist Women as hostesses, is justly proud to have the privilege of entertaining the Missionary Union of our Baptist South. The Memphis women stand ready to welcome you with a hearty handshake when you reach the threshold of our lovely city. By reason of Memphis' location in the Center of Southern Baptist territory and its superior railroad facilities it is expected to draw an unusually large number of Baptist visitors and delegates, perhaps 10,000.

The Southern Baptist Convention is one of the largest religious bodies in America. In fact there are so many Baptists in the South that some of the magazine writers have called this section "the Baptist belt".

After completing the two days sessions of the M. M. U. the women will join in the deliberations of the Southern Baptist Convention. It opens on Thursday morning, May 9.

Any person interested in our mission work may attend the "good fellowship" dinner at the Peabody Hotel on Tuesday night, May 7th. Be sure to purchase your ticket at the First Methodist Church, which is headquarters for the W. M. U., on Monday afternoon or Tuesday morning. Our women home and foreign missionaries will be guests at this dinner. It will be a very wonderful experience to be one of a thousand women eating together and listening to the missionaries tell how "the field is the world". These annual meetings of the Baptists of our southland are a wonderful experience anyway.—Mrs. E. W. Hale, Memphis W. M. U. Publicity Chairman.

## SUGGESTED LEAFLETS—Supplement to Program

May—Christianity's Contribution to World Progress.

Cents

The Man of Joys (Devotional)	2
China's Changing Ideals	3
Human Relationships in Industry	3
In Our Land It Is Very Dark	3
South America Dry—When?—How?—Why?	3
The Chinese Country Day School Speaks	4
The Missionary with the Largest Audience	3
Widening Horizons	5

Please write name and address plainly. Send stamps or money order in payment for leaflets selected.

W. M. U. Literature Dept.  
 1111 Comer Bldg.  
 Birmingham, Ala.

Mrs. Sim D. Thatch, of Heidelberg, Miss., sends her renewal and also for her father who is 71 and still a reader of the Record. She had the misfortune to lose a brother who left a wife and five little children and other relations to mourn his loss. Our deepest sympathy is extended to them in their bereavement.

From an editorial in The Florida Baptist Witness we clip the following lines about Roman Catholic Canon Law which is now imposed on Italy by the recent agreement between the Pope and Mussolini:

"Article 15: Declares to be an error to hold that every man is free to embrace and profess the religion he shall believe to be true.

Article 24: Asserts that the Roman Church has the power to use external force.

Article 47: The State should not withdraw the schools from the control of the Roman Catholic Church.

Article 55: The Roman Church is not to be separated from the State, nor the State from the Roman Church.

Article 73: No true marriage can exist between Christians by force of civil contract.

Article 77: The Catholic religion should be held as the only State religion, to the exclusion of all others.

Article 79: Freedom of Worship, freedom of the Press, and freedom of speech, leads to corruption of manners and sentiments."

From the above it will be seen how silly were the efforts to defend the Romanists made by many in recent months; and how absurd to charge Protestants with confusing the relation of Church and State.

Lord Christ, beneath Thy starry dome  
 We light this flickering lamp at home,  
 And where bewildering shadows throng  
 Uplift our prayer and evensong.  
 Dost Thou, with heaven in Thy ken,  
 Seek still a dwelling place with men,  
 Wandering the world in ceaseless quest?  
 O Man of Nazareth be our guest!

Lord Christ, the bird his nest has found  
 The fox is sheltered in his ground,  
 But doest Thou still this dark earth tread  
 And have no place to lay Thy head?  
 Shepherd of mortals, here behold  
 A little flock, a wayside fold,  
 That wait Thy presence to be blest—  
 O Man of Nazareth, be our guest!

—From Quotable Poems.

Thursday, April 18, 1929

## THE BAPTIST RECORD

9

**The Baptist Record**

Published every Thursday by the  
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R. B. GUNTER, Cor. Sec'y  
P. I. LIPSEY, Editor

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**RENEW PROMPTLY:** Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

**East Mississippi Department**

By R. L. Breland

**Neshoba Church**

About the year 1871 the New  
Hope Baptist Church was organized,  
in Neshoba County. Perhaps Elders  
A. Winstead and O. F. Breland  
formed the presbytery. O. F. Bre-  
land was its first pastor, and was  
pastor for ten years, until he died  
in 1881. About the year 1905, a  
railroad having been constructed  
about one-half mile east and the  
town of Neshoba having been begun,  
the church house was moved to the  
town and renamed Neshoba Baptist  
Church. Rev. L. E. Lightsey was  
pastor at this time, and through his  
leadership a splendid house of wor-  
ship was erected. From 1913 to  
1923 this writer was pastor of this  
good church. Now Rev. Eugene  
Stephens is the popular pastor.

Last week I was called back to  
this good church to attend the burial  
of one of my very dear friends, Dea-  
con Lem P. Wilson. I found the  
church in fine working order. The  
Sunday School, under the leadership  
of Bro. Chas. M. McCraw, who has  
held that position for more than  
twenty years, is splendidly organ-  
ized and doing the best work of its  
life perhaps. The B. Y. P. U., of  
which T. O. Gully is Senior Presi-  
dent, Miss Lencra Viverette, Leader  
of Juniors, and G. C. Burroughs,  
Leader of Intermediates, is doing  
splendid work. The W. M. U. is  
active again. All speak in terms of  
praise of their pastor, E. Stephens.

I have no better friends in the  
world than these good people at  
Neshoba, and I delight to visit them  
on ordinary occasions, but it makes  
me sad to miss so many of the old  
familiar faces. In recent years since  
I was pastor there so many of the  
dearest and best have gone home.  
I miss the presence of Lem P. Wil-  
son, G. G. Chipman, Mr. and Mrs.  
J. M. Smith, S. F. Rhodes, James  
Viverette, J. L. Viverette, Mrs. J.  
C. McBeath, Mr. and Mrs. J. A.  
Thomas, J. T. Lewis, B. F. Lewis,  
and Oh! so many more. Their ab-  
sence bears heavy on my heart.

On the first Sunday night I  
preached to the saints at this place.  
Had a good congregation and one  
that seemed to appreciate my ef-  
fort. It is like going back home to  
mingle with these people. This was  
my home in early days when I was  
a teacher in the public school of the  
community. I learned to love them  
there, and they have proven over  
and over again that they appreciate  
me. May the Father's blessings be  
upon them. Soon we will meet to  
part no more.

**Notes and Comments**

While on my way back to Neshoba  
last week I met Rev. E. T. Putnam,  
of Tomnolen; Rev. B. P. Coleman, of  
Hohenlinden, and Deacon G. B. Cat-  
tledge, of Ackerman. They report  
progress in the Kingdom.

The church at Philadelphia has  
just closed out a splendid revival,  
in which Dr. W. M. Bostick did the  
preaching and Jimmie Wilson led  
the singing. Forty baptisms were  
reported as one result, and many by  
letter.

Pastor W. W. Kyzar seems to be  
getting hold of the situation well  
at Philadelphia. Sorry to find him  
and some members of his family un-  
well.

Rev. A. B. Culpepper has returned  
to Collinsville after a year or two  
at Philadelphia. He is still serving  
a number of churches back in Ne-  
shoba County. He was in the hos-  
pital recently, but is better again.

Eighty-nine years is considered a  
"ripe old age" these days, but that  
is the place to which our good friend,  
Capt. R. N. Provine, of Grenada  
County, has reached. He recently  
celebrated his 89th birthday. He is  
still active, rides horseback and su-  
perintends his plantation in part.  
He is one of the "boys who wore the  
gray", the like of whom we may  
never see again. He has reared a  
splendid family, among whom are  
Deacon J. F. Provine of Coffeeville,  
Dr. J. W. Provine of Mississippi  
College, and his daughter who re-  
sides with her father. Many years  
yet is our wish for him.

**HAPPY RECOLLECTIONS**

After a sojourn of some 15 years  
elsewhere, I was visiting childhood's home.  
The lamented Miss Clara  
Granberry, whose life-consecration  
puts mine to shame upon every remem-  
brance, had grown from a child  
to young womanhood, and was  
teaching the community school hard  
by our dear old church. Just after  
her dismissal for the day, I met her  
as she was starting home, and dis-  
mounted to speak. In the brief  
conversation that followed some-  
thing like this was said: "Miss  
Clara, I haven't seen you since your  
mother went home—you will re-  
member she called on me, a boy  
preacher, to conduct your father's  
burial services: that incident I've  
ever remembered with humble grati-  
tude, and I've wanted to ask some-  
thing of her last days". "Yes, and  
there is something of those 'last

days' I've wanted to tell you: One  
morning as I was straightening up  
her room I was unconsciously sing-  
ing and unconsciously stopped. She  
said: 'Clara, sing all that song!'  
This brought me to consciousness,  
and I sang it all. As I finished, she  
exclaimed: 'Oh, I can just see Mrs.  
Cooper now, sitting in the 'amen  
corner', and singing that song like a  
lark, while the great tears were  
coursing down her cheeks!' I asked  
again, "Miss Clara, can you tell me  
what song it was that my mother  
sang so unctuously as to be a joy  
to your mother in the hours of her  
setting sun?" She said, "Yes, I re-  
member it—it was,

"Jesus thou art the sinner's friend;  
As such I look to thee."

As I rode on my way, that song  
passed through my mind fragment-  
ally. I remembered it said,

"I own I'm guilty—own I'm vile,  
Yet thy salvation's free!"

Now in thy all abounding love,  
Dear Lord, remember me!"

"I'm guilty", "I'm vile"! What  
hard words! But many a time my  
mother's neighbors had said to me,  
"Robert, you ought to be a good boy  
—you've got a mighty good moth-  
er". Yet the unctuously singing  
that song seemed to give more positive  
assurance of my mother's redemp-  
tion that all her splendid life.  
"This man went down to his house  
justified rather than the other."  
(Lk. 18:14.)

In good hope behind the blood,

—R. A. Cooper.

P. S.—Two other songs my moth-  
er sang which impressed me. The  
most of my early recollections of  
her are that she was sick. From  
her sick bed, she often sang: "Jesus  
my all to heaven is gone", with the  
chorus: "I want to go, I want to go,  
I want to go there, too. I want to  
go where Jesus is. And I want to  
go there, too."

Only the chorus of the other I can  
recall, thus:

"I yield, I yield—Oh, how I love to  
yield."

It will only make me richer  
In that fair, better world bye and  
bye."

I'd thank any one who will tell

me with what words that chorus was  
sung. I reckon it was a chorus.

Cordially,

—R. A. C.

Blue Mountain, Miss.

**AN ANONYMOUS LETTER**

By Louis J. Bristow, Superintendent

The morning's mail brings an  
anonymous letter which reads as fol-  
lows:

"At the end of the three months  
just passed of the year, 1929, I have  
just three dollars left in the Lord's  
pocketbook, for which I am mailing  
you a check to be used as you see  
fit in the Healing of Humanity's  
Hurt. I have been reading reports  
of your work in our Baptist paper."

The letter is signed "A Steward  
of the Lord's Money". No one ob-  
jects to such anonymous letters.  
They tell a story worth while.

Was it only a coincidence that in  
the same hour in which that letter  
was received an elderly woman came  
into my office seeking free hospital  
service for her sister? This sick  
sister had been ill for two months,  
and the doctor said only hospital  
treatment could save her life. But  
the family is poor, having a total  
income of \$73 per month, out of  
which to pay house rent and feed  
and clothe the family.

So that is the use we are making  
of the three dollars sent by this  
anonymous Steward of the Lord's  
Money. And I believe it is a worthy  
use.

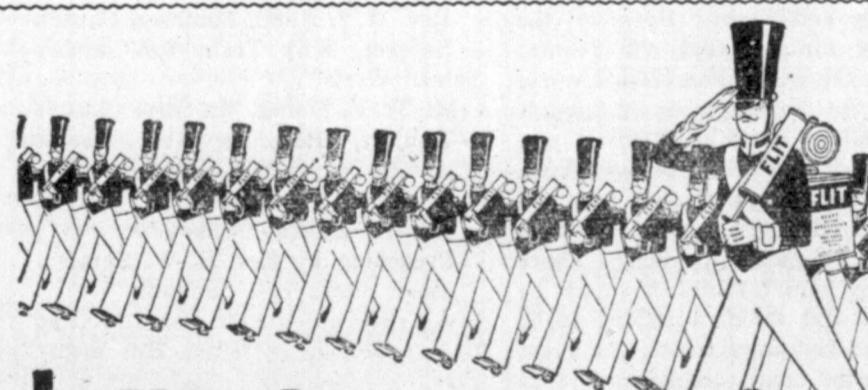
New Orleans, La.

A preacher, raising his eyes from  
his desk in the midst of his sermon,  
was paralyzed with amazement to  
see his rude offspring in the gal-  
lery pelting the hearers in the pews  
below with horse-chestnuts. But  
while the good man was preparing a  
frown of reproof, the young hopeful  
cried out:

"You tend to your preaching, daddy;  
I'll keep 'em awake."

**WANTED—MAN**

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Flies everywhere! Flies nowhere  
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its full effectiveness. Quick, safe,  
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mosquitoes, roaches, bedbugs and  
ants. Use the Flit sprayer. Guar-  
anteed to kill or money back.

**FLIT**  
REG. U. S. PAT. OFF.  
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"The yellow can  
with the blackband."

## The Sunday School Department

### SUNDAY SCHOOL LESSON

April 21, 1929

**Comfort For God's People,**  
Isa. 40:1-11

**Golden Text**—As one whom his mother comforteth, so will I comfort you. Isa. 66:13.

**1. God is the Giver of Comfort.** He has precisely what is needed for the aching heart of the world. He feels sympathy and compassion for a lost and wayward race. He provides the consolation needed for Israel and for all the world. He desires it to be proclaimed through every messenger to men. He transmits it in word and tone of solace, for he commands the comforter to speak comfortably to the distressed and even to cry with earnestness to those who suffer unto tears. He defines the comfort which he gives: The comfort of peace at the close of bitter warfare and at the end of rigorous servitude; the comfort of pardon for sins confessed and regretted and forsaken; and the prosperity that follows the penalty that goes with sinning involving double punishment as in the Babylonian and Roman captivities, or double blessings commensurate with the divine favor upon those who have been guilty of double or ample iniquities which have been forgiven. To God alone can we look for the comfort that saves from the power and penalty of sin and restores completely to divine favor.

**2. Christ is the Bringer of Comfort.** Looking beyond his day, Isaiah foresaw and foretold the coming of the Messiah. He sketches the ministry and message of John the Baptist who was the forerunner and herald of the coming King who should redeem his people from the captivity of sin and set them free. The duty immediately before him and the people of that time, as indeed of all peoples to the end of time, was to prepare the way of Jehovah so that he might visit them in mercy and might. However, the highway for our God will require work in the wilderness of this world and in the desert places of humanity. Valleys must be filled up and mountains must be leveled down while uneven ground must be made smooth and rough places must be cleared of stones and rubbish. There are many human faults that must be rectified and wrongs that must be reformed and angularities that must be rounded and crookedness that must be made straight before the divine Bringer of comfort reveals his glory attracting men everywhere and confirming the faith of all in the sure promises of God. Clearly the fulfillment of Isaiah's great prophecy was in Jesus of Nazareth.

**3. The Bible is the Book of Comfort.** The command to cry was heard and heeded. But the message of the cry was in its first part disquieting though true. The transiency of the flesh is evident. We are, humanly

speaking, like the grass and the flowers in the fields. Let the sirocco of the desert blow upon it and the grass withers and the lovely flower-petals are shattered. How fragile is the flesh! How small a touch of adversity destroys it! But in striking contrast there is the Word of God a granite boulder standing out upon the mountainside defying the elements and unmoved for ages. We can depend upon what God says for his Word will stand for ever.

**4. Christians Are the Messengers of Comfort.** They have the good tidings which they are happy to tell to sad-hearted Zion. In giving that message they are to scale the highest peak with its wide horizon, and to lift up their voices with volume and vigor that can be heard, and to tell their message without a qualm of fear but in assertive courage. Their message centers directly upon God who is the source of all comfort; first, behold him; then, behold him coming as the Mighty One with arm outstretched in power; and finally, behold him with his reward for those who have trusted his word and obeyed his commands. The promise opens a glorious prospect, for he will feed his flock so that they shall never want; he will gather the lambs in his arms so that they shall never suffer; he will gently lead those followed by their young so that without weariness or waywardness they may arrive safely in the fold.

The fourth district S. S. and B. Y. P. U. Convention met with Mars Hill Baptist Church Saturday and Sunday, March 30 and 31, 1929. An interesting program was given on Saturday by the following named persons:

**Mrs. J. M. Westbrook, Hebron Church**—Subject, The Standard of Excellence. How? Why?

**Mr. T. J. J. Spurlock, East Fork Church**—Subject, Place and Position of Teacher.

**Rev. W. I. Allen, Robinson Church**—Subject, Why Train for Sunday School Work?

**Mr. W. E. Young, Mt. Olive Church**—Subject, Reaching the People Through Proper Organization.

### Sunday

General Sunday School.  
Preaching by Rev. S. W. Sproles.  
Music, Mars Hill Quartet.

An excellent dinner was served at the noon hour by Mars Hill members.

Two splendid subjects on B. Y. P. U. work were discussed in the afternoon by Mr. W. M. Hilburn, of **East Fork**, and Miss Lottie Lee Moone, Hebron Church—Subjects, What the B. Y. P. U. Has Meant to Me, and What a B. Y. P. U. Means to a Church.

Much interest was taken and we trust much good will be accomplished from these conventions.

**Rev. W. I. Allen, President.**  
**Fankie Moore, Sec. & Treas.**

## College Column

"CHRIST NEEDS YOUTH; YOUTH NEEDS CHRIST"

Elmer C. Prichard, Miss. Coll, Pres. Wade Wells, Woman's Coll., Sec'y. Bertha McKay, M.S.C.W., V. Pres. Wilson P. Gill, A. & M., Treas.

**Joseph B. Flowers, Mississippi College, Editor**

Address All Communications To Box 221, Clinton, Mississippi

### EDITORIAL

#### A New Face Appears

This column, The Baptist Student Union, which is making its debut with this issue, is but one of the many branches of the B. S. U. program for the coming year. Realizing the important place the B. S. U. holds in the life of the College student, Mr. Elmer Prichard, the state president, incorporated this page in the program in order to inform the people of the state of the work and general functionings of the B. S. U. Organization. Few people off the college campuses really know the needs and the importance of the B. S. U. and the place it fills on the campuses. It is hoped that the people of the denomination will avail themselves of the opportunity to become acquainted with student problems and other difficulties that confront the student in his endeavors to serve his Master in an acceptable way.

The o-operation from students in regard to the column has been splendid so far and I wish to thank them for their response. It is only hoped that we will be able to further the cause of the Master in a good way on our campuses and all may grow more in grace and faith from their contact with the B. S. U.

—Joseph Flowers

### HISTORY

#### The Baptist Student Union—Definition and History

Constantly we are being asked, "Just what is this Baptist Student Union anyway?" Current is the opinion among certain of our denomination that it is merely another organization. They seem to think that in this age of organizations we Baptist Students, not to be outdone have worked up something that could be called an organization. But that is not the true conception of the matter at all. In the first place there was a definite need to be met, and in the second place the Baptist Student Union is not a separate organization at all. It is merely a union of all the religious organizations on the campus. It is through a central head that the B. Y. P. U., Sunday School, Noon Day Prayer Meetings, Life Service Bands, Y. W. A., Ministerial Associations, Y. M. C. A., and other activities of a religious nature work. Hence a student who is a member of either of these unit organizations is a member of the B. S. U. When our denomination is stressing some phase of work, as it is now doing stewardship, then it is the president of the local B. S. U. who sees that each unit organization carries to its members the idea being stressed. We want our people to understand just what our Student Work is and why it is important.

Through this Union many boys and girls are kept on the Lord's side while they are in College. Many a fond Mother has reason to be thankful for the B. S. U. although she may not know that it took her boy or girl when he or she was ready to leave the Great Highway and made them a tower of strength for God.

Counting all the Baptist Students away from home and the home church who are at a college of any nature, there are more than 100,000 in all of the territory of the Southern Baptist Convention. About 35,000 of these are in Baptist colleges. Surely a work that ties or seeks to tie this vast number onto the church while they are developing minds, holds securely their faith in the eternal verities of God's word, is worthy of a rightful place in the denomination of that faith.

Realizing the need for such a work, a pastor over in Texas conceived a few years ago the idea of a B. S. U. Until quite recently the work started by this man was the only work of its nature being done by College folk in the world. However, within the past two years the Methodists have begun a similar work among their students. In 1921 a report from the Home Mission Board, Foreign Mission Board and Sunday School Board, recommending that an Interboard commission be established for the purpose of promoting Student Religious Activities on the College campus was approved by the Southern Baptist Convention meeting in Chattanooga. The original members of the committee were Dr. B. D. Gray, Chairman, Dr. I. J. Van Ness, Dr. J. F. Love, Miss Kathleen Mallory, and Dr. W. C. James. Mr. Frank H. Leavell, then B. Y. P. U. secretary of Georgia was offered the secretaryship of the Commission. That was in October of 1921. On January 1, 1922 Mr. Leavell began work with Memphis, Tenn. as the headquarters. In a small office in the Madison Avenue Building, with two desks, a stenographer, a typewriter, and a Executive Secretary the work began with a tremendous

(Continued on page 15)

### COME TO BLUE RIDGE This Summer

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## The Children's Circle

Mrs. P. I. Lipsey

### Bible Study, Gen. 29:1-20

Do you remember when a wife, Rebecca, Laban's sister, was brought from Haran, Abram's old home, for his son Isaac? Now the son of Isaac and Rebecca, Jacob, has come to the same place, and sees the shepherds waiting at the well to water their sheep. Soon comes a young girl with her father's sheep, and Jacob seems to know that this is his cousin, Rachel. He kisses her, and is so glad to see her that he cried: did you ever cry because you were glad? I have. Rachel runs to tell her father, and they are all so pleased to see the new kinsman. He stays a month with them, and works with them at their daily labor. Then Laban tells Jacob he doesn't want him to work for him for nothing, just because he is his nephew, and asks what wages he shall give him. Did you ever hear of such wages as this young man asked for? He said he would work for seven years, longer than some of you have lived, for Rachel, his beautiful young cousin, to be his wife. Laban said he would rather give her to Jacob than to any other man, and so it was settled. So he worked seven years for Rachel, and they seemed unto him but a few days for the love he had to her.

My dear Children:

When I was at the Women's State Convention at Greenwood last week, I met the mothers of some of you, and they said you thought everything in the world of The Children's Circle, and were going to write again very soon. They said you were very busy in school, and I gathered that you were doing mighty well there. And I saw some other women, thirty years old at least, maybe forty, who said they read our Page every week, never missed it. Of course, these things made me feel very happy.

We have this week another letter from little Jeannie Howe Lipsey, whose first letter you read not a great while ago. She is going to let us hear from her real often, telling of her adventures in that great city of London, the largest city in the world. Being so little, of course somebody has to write for her, but she has some sure-enough adventures for such a little stay-at-home girl.

Not hearing from any of you about sending a little money that you have given for Miss Gladys to her for use in the Baptist Bible Institute preaching and teaching work in New Orleans, I have concluded that none of you have any objection, so think I will send her \$20.00 in a day or two. Is that all right?

With love,

Mrs. Lipsey.

P. S.—Important! Today there came two packages from London, prizes for our contest—one nice one, and something that boys like, for the airplane contest now going on. Hurry, boys! It closes on April 22nd. And such a nice one for the next girls' contest, I wouldn't mind having it myself. And five others! Isn't that kind in my boy and girl over there, your friends, Mr. Plautus and Miss Sue? Get into the contest, as fast as you can. Make your airplane and write me how you did it. And girls, get yourselves ready for the one that begins May 1st. My, what a long postscript! But I had to tell you, didn't I?

Enterprise, Miss., April 6, 1929.  
Dear Mrs. Lipsey:

Have you room for a little girl who wishes to join your happy Circle? I have been wanting to write to you for a long time, but just have

not been able to get up courage to do so. I read your letters every week and surely do enjoy them. I am sending 5c for the B. B. I. girl. It is not much, but I will try to do better next time. I am 9 years old, and am in the fourth grade. I am the baby in the family, and I have one sister and one brother. My sister is 15 years old, and my brother 13. Well, I will ring off for this time, as there are other children who want their letters in print, too. Lovingly yours,

Gertrude Lowell.

You must come again soon, Gertrude. There's nothing and nobody to be afraid of on our page. Thank you.

Embry, Miss., April 1, 1929.

Dear Mrs. Lipsey:

Will you let a little Webster girl join your Circle? I am a little girl 9 years of age. I am in the third grade. I go to Springhill School. My teacher is named Miss Carver Hood. Father takes The Baptist Record. As soon as we get The Baptist Record Mother reads Brother R. L. Breland's letter. This is my first time to write, and if I see my little letter in print I will try to send a few pennies for the little orphans. Will close with love,

Marie Allday.

Well, Marie, here's your letter, and don't forget your promise. I don't believe we have any one else from Embry. Perhaps you could get us some new members, now you are one.

London, England, March 30, 1929.

Dear Mrs. Lipsey and Fellow

Citizens:

I was glad to see my letter in the paper. I have aged very much since I wrote you, and am now nearly five months old. Would you like to hear some of my adventures in the great city?

Well, the first one was when I was a little girl, only two months old. I was in the back yard in my buggy. A big dog came through the fence. He stood on his hind legs and put his face in the buggy to look at me. I smiled and wiggled. But the dog went away very sad, because of what Father did to him.

Not much, was it? Well, here's another.

One night I was asleep upstairs. Father was away, working. Mother was taking care of me. The chimney caught on fire. It roared. Mother grabbed me out of my bed. She ran with me to the telephone and called the police. A big policeman came quick. He saved me.

The big policeman looked up the chimney. He listened up the chimney. He poked the fire. It's all right, he said. But it's a good thing we didn't call the fire engine, for we would have had to pay for it. You are not supposed to catch your chimney on fire over here. The policeman went away.

Then, two weeks ago, I had my biggest adventure. It was my coming out party. Say, Grandma—I'm tired now. Couldn't I tell you about the big party next week? All right. Good-bye all. Lovingly,

Jeannie Howe Lipsey.

P. S.—Grandma, I asked you what is a hen. But you didn't tell me. Mother says that's too big a question. Well, here's a smaller one. What is a chicken?

Jeannie.

All right, my Jeannie, I know. A hen is a big bird, a lady bird, that is nice to have for company dinner, fat, and baked with a rich dressing. A chicken is a hen's little girl or

boy. But are you our fellow citizen, little English girl?

Graysport, Miss., Mar. 29, 1929.  
Dear Mrs. Lipsey:

I am writing my first letter to you. I am 8 years old, and I am in the fourth grade. I have two brothers and one sister. I go to church and to S. S. I am sending 5c for the B. B. I. girl, and 5c for the orphans. My Daddy takes The Baptist Record. I hope you will put this in print. Your dear little friend,

James Shaw.

Sure, I'll print it, Jimmie, and another one, too, if you'll sign it this way. We are so glad to have you, and thank you for the money. You didn't know I have a boy named James, did you, my little friend?

San Diego, California, April 6, 1929.  
Mrs. P. I. Lipsley,  
Jackson, Miss.

Dear Mrs. Lipsey:

I wonder if you have a little room in your circle for a little California girl.

I am 9 years old and have brown hair and blue eyes. I have been in California about a month. I used to live in Garden City, Miss., with my Grandmother Cannon. She takes The Baptist Record and I sure did enjoy the Children's Circle, and now she sends me the Circle page, and I would be very happy if you would let me join your Circle, and I would like to hear from all the children, so I could write and tell them all about the beautiful flowers and sunshine of California.

I go to a great big beautiful school, with big marble halls, and the name of the school is George Washington School, and it is a fine one, and I know that children won't tell stories that go there. Mother says George Washington didn't go to school there, but sometimes I think maybe he did, 'cause every little child that goes there is good.

Please print this so my Grandmother and Aunt Bertie can see it. I am sending \$10 for the Orphans' Home. Your friend,

Alma Louise Anding.

We have certainly enjoyed your letter, Alma, and want you to write again very soon. We are proud to have a member, an Honor member, from far-off, beautiful California.

Gibes

Motto for motorists: Pedestrians should be seen and not hurt.—Life.

Another: Say it with brakes and save on the flowers.—Judge.

Don't kid about safety. You may be the goat.—Louisville Courier-Journal.

Time saved at a crossing may be lost in the emergency ward.—Milwaukee Sentinel.

No domestic science course is necessary to enable a girl to make a traffic jam.—Florence Herald.

Any old "skate" can tie up traffic but it takes a rare "copper" to open the lock.—Baptist and Reflector.

A Catholic priest offered twenty-five cents to the boy who could tell him who was the greatest man in history.

"Christopher Columbus," answered the Italian boy.

"George Washington," answered the American boy.

"St. Patrick," shouted the Jewish boy.

"The quarter is yours," said the priest; "but why did you say St. Patrick?"

"Right down in my heart I knew it was Moses," said the Jewish boy, "but business is business."—Christian World.

A little fellow of our acquaintance wants to know why vitamins were put in spinach and cod-liver oil instead of in cake and candy.—Boston Transcript.

"I see you've given up teaching your wife to drive."

"Yes, we had an accident. I told her to release her clutch and she let go the steering wheel."—Cleveland News.



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## BAPTISMAL

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NEW BUILDING, QUITMAN CHURCH

This picture shows only the proportions, not the dimensions of the Quitman Baptist Church house. It is a mark of distinct progress in the work and a means of making their services more effective. The church has recently called Dr. B. C. Land and they have just closed a great revival meeting.

#### SHALL WE REORGANIZE OUR BOARDS?

#### IF SO, ON WHAT PRINCIPLES?

By Arthur J. Barton

When the Southern Baptist Convention was organized in 1845 it might have adopted the plan of a District Association and appointed an Executive Committee to receive all funds, to appoint all missionaries at home and abroad and to handle all other matters for and on behalf of the denomination, as represented by the Convention. That plan might have worked out quite well. But, for reasons that seemed good and sufficient and satisfactory to them, the fathers adopted a different plan and through nearly one hundred years the Convention and its agencies have grown until the Convention now has four boards of managers, located each in a different city, each charged by the Convention with the administration of great and important matters, and each operating as a body corporate, under legal charter, with assets running into millions of dollars. Now a thoughtless man may rush to the fore with half-baked plans, to uproot all of this instant, as if it had grown up over night. But a sober minded man, with the historic perspective, will move in such great matters with some sense of caution and will recognize the fact that in all proposed changes we are dealing with the growth and development of nearly a century.

It might conceivably be best to merge the two mission boards of the Convention, or to merge all of the boards into one, or to continue to enlarge the scope and power and functions of the Executive Committee, until all the powers of all the boards are centralized in this newly formed Committee. Any one of these things might conceivably be best. I am not here arguing the question. I am only undertaking to set down some principles that should guide us in the consideration of any question of change. Certainly if any of the radical changes which have been suggested were to be attempted, it ought not to be at a time of nervousness and unrest and in the spirit of unrest. Nor could it be done easily or hastily. It would require years of study and planning and readjustment by the wisest and the best amongst us, if we were not to make utter wreck of our whole denominational business.

But, in the thinking of the writer,

the most serious and hurtful mistake by any of the brethren who are constantly suggesting and urging changes in our organization and plans of work is the apparent supposition that there is some vital power in organization. Our Baptist democracy readily lends itself to any form of organization which does not violate the fundamental principles of this democracy. Baptists can adopt any one of many forms of organization and if they have the right spirit in themselves and if they seek and secure the presence, guidance and power of the Holy Spirit, they can get on. But there is no vital, nor vitalizing, power in organization, nor will any of the many proposed changes bring any increase of power. This is trite, but true as trite. Its truth is demonstrated by the fact that our greatest periods of liberality in giving, of fruitfulness in soul-winning and of prosperity as a people have come to us when there was manifest everywhere among our people confidence toward and satisfaction with our denominational agencies and form of organization.

One of the strange and anomalous things about this phase of the matter is that in many cases brethren who have advocated change point out that there is no power in machinery, that is, in existing machinery, and immediately offer a change in machinery, or some new set-up of machinery, as the one thing that can restore confidence, arouse interest, quicken zeal, enlarge the spirit of devotion and sacrifice—in short, can get us out of the brush.

My deep conviction is that we must face, in all seriousness, the fact that in all religious work and cooperative effort, with Baptists especially, everything depends upon spirit. Other Christian bodies having some form of overhead authority, may in some way seem to get along without this thing which is so vital and supreme with Baptists, but Baptists cannot. No amount of machinery, new or old, can bring what we need, nor atone for the lack of it. We have said it so often that it has seemed to lose its force; I fear we have come to say it formally, almost flippantly; what we need is the grace, guidance and power of the Spirit of the Risen Christ. With that I am in the deepest accord. Before that I am ready to fall on my face and cry out in agony of soul. I feel that need deeply and profoundly for myself everyday and try as humbly and earnestly as I know how

to seek just that for myself and for our people.

Without any thought of lessening the force of this need, I here put my finger on another need; it is the need for a right spirit in ourselves. This can come, of course, only through the Divine Spirit, but in relation to the endowment of the Divine Spirit it is both cause and effect. We shall have the right spirit in ourselves both as we seek and receive the Divine Spirit and we shall have the Divine Spirit as we resolve to have and be inspired by a right spirit in ourselves. The spirit of suspicion and jealousy and spitefulness and childish petulance can be overcome, if we have a reasonable self-respect and if we resolve to have a right spirit within ourselves. And when we so resolve, the Spirit of the Lord will begin to come upon us. We have been shamed before the world long enough and sadly enough and sadly enough by an ugly spirit, which somehow has gotten abroad among us. Spirit is the main thing; spirit is the big thing about every man and every people. Not what Lindbergh has done, but the incomparable spirit of the lad has made him the most widely known and the best beloved hero of the world today. The spirit of the woman's gift made it the greatest. The right spirit makes small deeds great; the right spirit makes great deeds possible; a great people cannot work together unless they have the right spirit and are likeminded.

That many of our efforts to doctor our machinery grow out of a vague, unconscious desire to atone for a lack of the right spirit, I do not doubt. The Lord have mercy on us and bring us to face solemnly the truth—that, doctor and patch our machinery as we will or may, it is a lifeless thing. Almost any form of organization will work with Baptists, if a right Baptist spirit is in it and back of it. Any kind of machinery, every kind of machinery, will fail without this. The Lord bring us down into the dust of humility and repentance and renew a right spirit within us. Then we will have power in itself to do the work of the Kingdom of God; then we will begin to use what the Lord has built up for us, through the wisdom and prayers and sacrifice of His people through decades and generations; then we will begin to be efficient and powerful for the preaching of the Gospel and the spreading abroad of the Kingdom of God among all the nations, to the uttermost part of the earth.

#### THE OLD FRENCH MARKET

Rev. Mark Ferges, Baptist Bible Institute

It was Tuesday night in New Orleans. Away up town on Washington Avenue a group of students were praying for the blessing of the Lord and the guidance of his Spirit in their work that night. The Mission Bus of the Baptist Bible Institute stood at the curb and soon the prayerful group entered it and drove down town toward the Old French Market.

"I hope the friendly policeman is on our corner tonight," said one of

the girls; "I feel safer when he is there."

"Why?" asked one of the newer students who had never been on a street assignment. "Does any one ever threaten to harm you?"

"Well, sometimes there are many dark looks," said the first, "and last Tuesday night some street urchins threw some tomatoes at us. I think a man who has a stall in the Market put them up to it, but no one dares to molest us seriously for the Mayor has given all the policemen instructions to protect us."

"Are all the policemen friendly?" again questioned the new one.

"No, not all, but the one who is usually at French Market is. I asked him last Tuesday night if he was a Christian. He said, no, and listened very closely while I told him how to be saved and read him some verses from the Gospel of John. I gave him the Gospel of John to take home, and he promised to read it for himself. I am very anxious to see him tonight. He said he had never been inside of a Protestant church, and he seemed to know nothing about the plan of salvation until I read him a part of the third chapter of John. He has never owned a Bible."

By this time the bus had arrived at the Old French Market, one of the most picturesque spots in New Orleans. It is situated in the old French Quarter about four miles from B. B. I. The baby organ was set up and the song leader selected a hymn. With one of the girls playing and the group singing lustily, a large crowd was soon attracted. The leader of the group made an announcement and led in a brief prayer. Then one of the students preached a terse gospel sermon, and asked if there were any who would publicly confess Christ. Then there was a sight glorious to see. That robust policeman, with the joy of salvation in his countenance, came to the midst of the group, took the preacher by the hand and said, "Yes, I want to confess Christ as my personal Saviour. I have found him this week by reading his Book and praying for mercy as one of these young folks told me to do. I am very happy and I wish every man on the force would become a Christian. It would make New Orleans a happy town to live in."

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## THE BAPTIST RECORD

13

**B. Y. P. U. Department**

*"We Study That We May Serve"*  
**AUBER J. WILDS, General Secretary**  
 Oxford, Mississippi

**Take the Right**

In traffic regulations we have to observe the laws governing traffic and one law is "Take the Right" and when a fellow fails to observe that law there is usually a wreck. The same thing is true in the laws of morals. The one outstanding law in morals is "Take the Right" and when we fail to observe that law there is usually a wreck. Let it be a law of life to always take the right.

**Perry County Associational B. Y. P. U. Still Holds High Record**

On the fifth Sunday in March the Perry County Associational B. Y. P. U. had its meeting with the Prospect Church, and a splendid meeting it was. Perry County continues to do a splendid work in B. Y. P. U. At this fifth Sunday meeting there were eight churches that reported General Organizations; they were, New Augusta, Oak Grove, Progress, Beaumont, Richton, Indian Springs, Prospect and Runnelstown. Runnelstown had the best attendance at the meeting and so carried the banner home with them. The meeting was honored by the presence of Evangelist Smith and his singer, who were at that time in a meeting at Richton. Perry County was the first in the state to reach the A-1 standard and were the winners of the State Associational Banner for 1928, this being the first banner offered in the state to an association.

**Pontotoc Organizes an Adult Union**

We are happy to be able to report a newly organized adult union. This time it is Pontotoc, and the following are the officers elected: President, Mr. Earl Duncan; Vice-President, Miss Carrie Lyon; Secretary, Miss Rebecca Caldwell; Corresponding Secretary, Mrs. M. B. Patterson; Treasurer, Mr. Dixon; Pianist, Mrs. Labon Grisham; Chorister, Mr. Labon Grisham. Our report comes from Mrs. Patterson, the Corresponding Secretary, and we are glad to add this new union to our growing list of adult unions. WHO NEXT?

**A Two Year Bible Reader for Wayside**

A knowledge of God's word is a thing to be proud of, for it adds strength to the Christian. A good way to know the Bible is to read it. Here we have an example and this time it is from one of our rural churches. Theo. Tribble of the Intermediate B. Y. P. U. of Wayside Church, Yalobusha County, has kept up the daily readings for two years and is being awarded the one year certificate plus the seal for the second year's reading. Eat regularly of the Bread of Life and grow strong spiritually.

**Copiah Co. Associational B. Y. P. U. Retains President for This Year**

On last fifth Sunday the Copiah County Associational B. Y. P. U. held its meeting at Georgetown, and the program rendered was one of the best thus far given. It was the time to elect officers, and this was done. They were not willing to let their president resign, so reelected him for another year. There were some changes necessary for one reason or another and we give below the list of officers for 1929: President, Mr. Cecil Thurman; Secretary, Miss Estelle Rhymes; Junior-Intermediate Leader, Mrs. J. W. Hester; Vice-Presidents, Zone One, Miss Leora Patrick; Zone Two, Mr. Rex Porter; Zone Three, Mrs. Arnold; Zone Four, Mr. Hemby Ashley. With this splendid line-up and their new plans for the year we shall expect an A-1 report from them pretty soon.

**And Here is a New Intermediate B. Y. P. U.**

Shady Grove, a splendid rural church in Copiah County, reports a new Intermediate B. Y. P. U. They start off with two good groups and are going forward in a splendid way. They are working faithfully toward reaching the A-1 Standard, only lacking two points now, and they expect to reach these easily this quarter. Mrs. H. R. Beasley is the leader of this new union. She attended the Convention at Jackson and carried home with her a "Basketful of ideas". Congratulations, Shady Grove.

**Those Loving Cups for District Two**

Let all unions in District Two take notice. Every union in the district is entitled to compete for the loving cups being awarded in District Two when we meet in Greenville June 20-21. Bro. Weaver is giving a cup on the basis of three points, the union maintaining for the year the best attendance at B. Y. P. U., the best attendance at the preaching service and the best average in Daily Bible readings. Bro. Chastain is giving a cup to the union that has reached for its membership the largest per cent of its possibilities. Begin now and check up your record since last July first. If you want to ask any questions about the contest write either Bro. C. C. Weaver of Hernando, Bro. Judson Chastain of Coldwater, or your State Secretary.

A 100% membership is the lowest mark a B. Y. P. U. should shoot at.

**Would You Be Satisfied?**

Would you be satisfied if you rated less than 64% in business, in school, in mentality, in physical structure, or in anything else? Then why be satisfied to rate as less than a 64% B. Y. P. U.? A B. Y. P. U. is 64% perfect when it has reached the A-1 Standard and certainly you cannot be satisfied with less. Make

the standard real in your union. REACH IT! It can be done.

**Leake County Associational B. Y. P. U. Has Good Meeting**

The young people of Leake County met with the Walnut Grove Baptist Church Sunday, April 7th, for an all-day program (dinner on the ground). The meeting was splendidly carried out and enjoyed by a goodly representation of most of the Baptist churches in the county. A. W. Talbert, State Associational B. Y. P. U. Secretary, was privileged to be with them for the meeting, and reports a good one.

One outstanding feature of the meeting was the last article in the resolutions wherein they resolved to put forth every possible effort in organizing a B. Y. P. U. in every church not having one, and that each individual union and every interested worker offer their services in this capacity to any church desiring same.

The Association was reorganized, it being the annual time. The following are the officers selected, and we congratulate the entire Association on their wise choice:

Counselor, Rev. C. T. Johnson.  
 President, Miss Zadeen Walton.  
 Vice-President, Mr. McDonald Bell.  
 Secretary-Treasurer, Miss Omega Nutt.

Group Captain No. 1, Mrs. Victor Russell.

Group Captain No. 2, Mrs. Tom Barnett.

Group Captain No. 3, Mr. Richard Stovall.

Group Captain No. 4, Miss Frances Grimes.

Junior-Intermediate Leader, Mrs. M. P. Hendrick.  
 Chorister, Mr. Weyman Upton.  
 Pianist, Miss Sudie Fowler.

**SIDON B. Y. P. U.**

Our B. Y. P. U. was organized by Miss Durscherl in February.

Miss Durscherl gave us a new interest in our work. We enjoyed having her and hope she will come to us for our next course.

We sent three delegates to the Convention in Jackson. They returned with renewed interest to carry on our work and new ideas of how to do it.

We have just elected new officers for this quarter. They are: President, C. M. Smith; Vice-president, Lillian Kersh; Corresponding Secretary, May Kelley; Recording Secretary, Elizabeth Hill; Treasurer, Naomi Jarman; Pianist, Elene Smith; Bible Readers Leader, Frances DeFoore; Chorister, Mr. J. M. Pratt; Group Captains, D. C. Hill, Will Kelley, Lula Jean Jones.

We want our B. Y. P. U. to be A-1.  
 —May Kelley, Cor. Sec'y.

"Father," said vivacious Vivian, as she lay in the hammock on the beach hotel piazza, "this place seems just like home."

"Yes, it's the dearest spot on earth," promptly replied father, putting away his fountain pen after writing a check for that week's board bill.

"You must remember," said Mr. Smith to Willie, his ten-year-old son, that your thoughts have much to do with what you are to become. Never forget that 'as a man thinketh, so is he.'"

Well satisfied with this bit of philosophy, he dismissed the boy and turned to his paper. Somewhat later Willie again confronted his father.

"That bird who said, 'As a man thinketh, so is he,' was all wet," he complained bitterly. "Look at the black eye I got for thinkin' I was better than Butch Brown!"

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That is it exactly—a dollar will hardly be missed by any contributor; but multiplied by many it will help us greatly. Only today a little five year old boy was brought in who had been struck by a motor truck and fatally injured. It was my sad duty to be with the family—a frantic mother, a stunned father, sorrowing and weeping kinsfolk. The spokesman for the group told me how much they appreciated the Christian atmosphere about the little fellow as he lay dying, and said it was a great comfort to them all. It is the dollar that helps us to do this work.

Will you have part in it?

**A DOLLAR WILL HELP**

**Southern Baptist  
Hospital,  
New Orleans, La.**

## PRINCE AND THE ANGEL

I

Jennie N. Standifer

Live Oak State Farm, a half mile from the flag station of R...., was an experiment in a great Southern state in carrying out some humane methods of penal servitude. The old penitentiary had been torn down and a new system of convict labor was being given a fair trial. Well ventilated, barrack-like buildings, guarded by bloodhounds, trustees and officials, replaced the mouldy prison walls, while healthful outdoor work occupied the time of the inmates.

An unwritten law of the farm demanded that every denizen must have a nick-name. Mere numerals to indicate a prisoner might suffice for the use of the warden and book-keeper, but everyday commingling, where clothes were all alike, called for more discriminating titles. The warden frequently bestowed such sobriquets as "Fatty", "Squatty" or "Reddy" along with two suits of stripes and a pair of hob-nail shoes, but oftener some peculiarity or trait of character earned the name.

Number 197, being tall, straight, and well favored, escaped the warden's christening, but his dignified reticence, general aloofness, and fine physical physique won him the title of "Prince" before he had completed his first week of servitude. He had been sent to the Farm for embezzlement, as all knew, but he had been convicted upon circumstantial evidence, and many had doubted the prisoner's guilt.

An air of injured innocence and persistent, sullen silence helped to hold the trend of sympathy in his favor. Under no circumstances could he be induced to speak of his case, or his past.

One Saturday evening, a month after Prince matriculated at the school of reformation, he sat in a corner of the open court adjoining the Farm's sleeping quarters, and listened to the practicing of the string band. His air of hopelessness marked him as one apart from the careless, jesting crowd. Skinny and Reddy crouched near Prince and discussed the music. "Fatty makes a jim-dandy leader," declared Reddy with pride.

"You bet! Thar ain't his best in the state. He lays show fiddlers in the shade. Wish I could fiddle like that."

"What would the Gophers do for a crack ball pitcher if you was a fiddlin'? The Angel says you're the best ball player on the Farm, Skinny."

"That reminds me of somethin' about the Angel." Skinny pulled himself to his feet. "She's to be here at two o'clock tomorrow, and she lowed I was secretary of the Sunday School Class and must git a supply teacher."

"Goin' to git Doc? He's on tother side the court."

Skinny stalked across the court and Reddy turned socially to Prince:

"Did you see Skinny on the diamond last Sunday?"

"No."

"Maybe you ain't got no hankerin' for playin' ball on Sunday. Nobody seemed to cotton to it here until the Angel got the hang of things, and she lowed it was better to have a clean game of ball than to be settin' round playin' cards. What the Angel says goes in this neck of the woods."

Prince had heard frequent allusions to the Angel and had gathered from them that she was the woman who was giving her life to teaching the young men and boys who had been convicted of crimes.

"The Angel's a great one," continued Reddy. "She got such a way with her that she gits right down to a feller's heart, and he can't tell her a lie any more than he can fly. And it's good to git the load off your mind and let the Angel pint out a way that means somethin' after wearin' stripes. I never larnt nothin' but stillin' moonshine whiskey 'fore I got sent up. Didn't know A from B. Now I'm readin' papers. I kin work too—plow, hoe and tend a dairy. That's what I'm aimin' to do when my time's up here. Skinny and me will go west and stake out our claims. The Angel lows we can make men of ourselves if we try."

"What will any life be—after this?", asked Prince, with a sneer.

"She says we never knowed what livin' was. We tuck all we could git and held on to it and fit for it, but the Angel.... You ain't never seen the Angel, have you, Prince?"

"No, and I don't want to see her."

Reddy gave a whistle and stared.

"You ain't quite right in the head, Prince", he declared, as he arose and sought more congenial company.

The band was playing one of Beethoven's sonatas. Prince listened musingly. The last time he had heard that air was the night of a grand masquerade ball, a few weeks after his marriage. He had led his bride to a seat on a balcony and she had sulked and pouted because her pretty, simple costume of shepherdess had been eclipsed by women clad in shimmering silks and rare jewels. In vain he vowed that her glorious beauty had no need of costly adornment. He praised her beautiful eyes and hair. But only when he vowed with vehement earnestness that rare gems and costly raiment should be hers, did she deign to respond to his caresses. He had kept his vow, and for one brief year she had revelled in attire that a queen might envy. But it was all over and the most wily of his accusers had not been able to find anything against him but circumstantial evidence. Above all she believed in his innocence.

The melody changed to a familiar hymn: "Rock of Ages". The Angel liked sacred music. The Prince had heard the men say that band was probably getting ready for her sanctimonious ears. Whoever this woman was she certainly had a strong hold on these criminals. She was probably some self-righteous sentimentalist who wheedled these men into blabbing off their sins, and then crediting herself with their reformation.

(Continued next week)

## CHIPS

"Real perils to Christian faith are not in wars, international or social. Horrible as these are, there are graver perils that sap the sanctions and restraints of Christianity."

"Christianity is not threatened by persecution today. Would that it were. The blood of the martyrs has ever been the seed of the church. If persecution should arise it will be from within, rather than from without the Christian fold."

"Corrupt and immoral living does not constitute a supreme peril. Such conditions in history have always been the precursors of great revivals. Human conditions lead me to look for a great revival of religion in the near future. But I do not look for it along the lines of modern organization and pyrotechnic clap-trap. It will come quietly."

"Nor do the dicta of science, 'falsely so-called', constitute the greatest peril. Men are beginning to find that the pretension of science to prove the emergence of all life from resident forces within a few germ plasms, is simply an aggravated intellectual dyspepsia, and they are getting wise to the fact that the farthest reaches of rational learning do not guarantee either wisdom or common sense."

"One of the perils of Christianity is IRREVERENCE. Baptists are 'chief sinners' in this regard. Public worship too often begins in confusion and ends in a babble of social intercourse and gossip, to the vitiation, and probable destruction of every inspiration of the hour."

"Baptist preachers should quit their handclapping and applause in religious gatherings. I have often heard some nit-wit inviting applause for himself when he thought he had made a good point, by clapping his hands suggestively. This is the language of Ashdod and not the language of Zion."

"Another real peril to Christianity is that of the social ideal. The doctrine of social service is very plausible and attractive, but it is putting the cart before the horse. Social service is the fruit of Christianity. So is civilization, but neither is Christianity."

"The greatest peril to Christianity today is that Gospel which Paul calls 'another gospel', calling the man 'accursed' who preaches it. It is getting away from the fact that Jesus Christ, the Son of God, is the only means of salvation."

"The world has not accepted Christ, and it makes very little difference what the world thinks or says of him. The insistent question to his disciples was 'Whom say Ye that I am?'

Military brushes for boys with genuine bristles and ebony backs.—Ad in the Buffalo Courier.

## IN MEMORIAM

Mr. Pinkney Paschall

The subject of this sketch died on Feb. 23, 1929. He was 71 years of age at the time of his death.

Bro. Paschall was a consecrated Christian and loyal to the Baptist Church. He had a bright, cheerful disposition, and his natural leadership put many duties upon him. He was honored and loved by all who knew him, and he had many friends who mourn his going. Twenty-three years ago his dear wife preceded him to the glory land, leaving him to the tender and loving care of three daughters and two sons, who mourn the loss of a most worthy and faithful father.

On Feb. 27, funeral services were held by Rev. F. M. Purser in Lula Baptist Church, and he was laid to rest amid a wilderness of flowers in the Sarepta Cemetery.

—D. F. Hoyle.

## H. H. MAGEE

At the close of the day, Jan. 6, 1929, Uncle Hardy Magee passed from this earth to his reward.

Uncle Hardy was one of our most faithful workers. He was a member of Hopewell Church, Franklin County, 69 years. He was church clerk 24 years and was an ordained deacon for 40 years. He supported his church with his sympathy, his prayers, his presence, his time and his money. Indeed, our community and church have suffered a great loss. It will be a pleasant memory and an inspiration to us that we have known him.

Therefore, be it resolved that our Christian sympathy goes out to the bereaved ones in the loss of their father, and be it further resolved that a copy of these resolutions be sent to the two sons, Hiram and Hardy Magee, and another to The Baptist Record, and a copy be spread on the church minutes.

Mrs. Della Wentworth

Mrs. G. T. Barlow

Mr. B. Hughes.

## IN MEMORY OF L. B. WILSON

We, the Adult Bible Class of Neshoba Baptist Church, has felt a great loss in the death of our beloved brother and classmate, L. P. Wilson.

He was a very attentive member and a man that meant well at all times. The vacancy caused by his death makes us sad, and we want to express our sympathy to his beloved family and to express our wishes that more of us pattern after his footsteps. He will be greatly missed by the entire community, for he was ever ready to lend a helping hand in any way he was needed.

I. Q. Smith

B. H. Walton

Committee

M. S. Lewis

## IN LOVING MEMORY

On Feb. 19, 1929, Uncle Perry Jones answered the last call in this life.

He united with our church, by letter, August 25, 1915. He loved his

church and was loyal to it. He was a highly respected citizen, believing in and standing for the betterment of a community.

Be it resolved,

First, that we shall strive to emulate his example by being more constant Bible readers and endeavor to live closer to Him, who giveth and taketh from us such radiant lives.

Second, that our hearts go out in loving sympathy to his devoted companion in this, the saddest hour of her life.

Third, that a copy of these resolutions be sent to the companion and another to The Baptist Record and a copy to be spread on the church minutes.

Mrs. Della Wentworth  
Mrs. G. T. Barlow  
Mrs. H. B. Hughes

*(Continued from page 10)*  
will to accomplish under God an unlimited task.

Next week the history beginning with 1923 will be dealt with.

—Elmer C. Prichard.

#### OLE MISS

##### New Ole Miss B. S. U. Council

The newly elected members of the Ole Miss B. S. U. Council who were installed at the annual B. S. U. Banquet, March 29, are as follows:

President—Mr. Audrey Gordon, Meridian, Miss.

1st Vice Pres.—Mr. Venable Clark, Ruth, Miss.

2nd Vice Pres.—(Has not been selected)

3rd Vice Pres.—Miss Mary Effie Cameron, Blanton, Miss.

Secretary—Mr. Vaughn Ervin, Jackson, Miss.

Treasurer—Mr. Earnest Farmer, Oma, Miss.

Reporter—Miss Hazel Miles, University, Miss.

Extension Chairman—Mr. Kermit Cofer, Water Valley, Miss.

S. S. Representative—Mr. K. U. Round, Laurel, Miss.

B. Y. P. U. Representative—Mr. Clarence Carlson, Quitman, Miss.

Freshman Sponsor—Mr. George Boutwell, Laurel, Miss.

These officers have been elected to hold office for the school year 1929-1930, but they have already begun holding meetings and planning the B. S. U. work for the remainder of this year and for the coming year. The regular meeting time for the council is every Wednesday evening at 8:15.

—Hazel Miles

#### BLUE MOUNTAIN

Blue Mountain College  
B. S. U.

We have just completed the election of the B. S. U. officers for next year, and we are feeling enthusiastic over the work of the new council, knowing so well the quality of the work that these girls are in the habit

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it of giving. We feel that the selection has been a wise one and are expecting great things of these who shall lead in the spiritual life of the campus for the coming session.

The new officers are as follows: President, Sybil Brame; First Vice President, Virginia Kinsey; Second Vice President, Nettie Mae MacMahon; Secretary and Treasurer, Wahweece Grantham; Chorister, Olive Mae MacDonald; Sunday School Representative, Eulalia Reynolds; Y. W. A. Director, Mozelle Heffner; B. Y. P. U. Director, Elizabeth Mitchell; Student Government Representative, Mary Eleanor Drane; Faculty Advisor, Miss Elizabeth Purser.

We rejoice in the election of these girls to these offices, and are wishing for them a successful year in the Master's work.

Just now we are anticipating our visit to Oxford as the guests of the Ole Miss B. S. U. Council. We were happy to receive this invitation from our neighbor Council a few days ago and have made plans to accept it on April 15.

#### B. Y. P. U.

Our cup was filled full at the Convention a few days ago when we were awarded the Efficiency Banner in B. Y. P. U. work. But if we had not been so fortunate as to receive the banner, the inspiration derived from the Convention itself would have been ample reward for the trip. The spiritual power going forth from those meetings has meant much to the campuses of the entire state.

—Louise King.

#### HILLMAN COLLEGE NOTES

The two representatives sent by Hillman Y. W. A. to the state W. M. U. convention, Miss Sara Blackburn and Miss Ethel Coleman, reported at chapel on the fine experiences of the meeting at Greenwood. Mrs. G. W. Riley, dean of students, was also a delegate and made an interesting report before the students after her return to the campus.

Hillman College Glee Club accepted an invitation to sing before the Mississippi Educational Association at Jackson, and the Dramatic Club of Hillman presented a one-act play before the Expression group of the M. E. A. Miss Elise Timberlake of the faculty, who holds her M. A. degree from Columbia, appeared on the program of the Mississippi Association of Colleges and spoke on the "Function of the Junior College." Hillman appreciated the opportunity of serving this great and honored group of teachers in Mississippi.

Progress is being made on the plans for letting the contracts for the new brick units to be erected at Hillman. President M. P. L. Berry is delighted at the numerous advance requests for catalogs and feels that next year will be even better, with additional facilities for dormitory space available.

Miss Billy Biggs, of Oskyka, who had been home recuperating after

an attack of flu has returned and is being welcomed back.

Miss Ora Smith's father has been ill at the Baptist hospital in Jackson and her mother paid the college a brief visit while she was in the city with Mr. Smith. Mr. Smith is a beloved pastor from Ovett, Miss.

Evangelist T. C. Crume, Covington, Kentucky, and his musical director, I. C. Petree, recently closed a splendid meeting at the First Baptist Church, Owensboro, Kentucky. There were 94 conversions and additions by letter. Dr. Robert Humphreys is the great pastor of this great church of some 1600 members."

#### GOOD MEETING

The meeting at Grandview Baptist Church, Nashville, Tenn., came to a close April 7. The pastor, Bro. J. R. Kyzar, one of our Mississippi boys, did the preaching. The writer led the singing.

Brother Kyzar's messages were straight to the point and true to the Gospel of Christ. Both he and his good wife are tireless workers and are doing a monumental piece of work in South Nashville.

This was an old fashioned revival meeting where sinners, many of them strong men, wept for their sins and turned to Christ for salvation. Several heads of families were united in the Lord. We witnessed several mountain-top experiences. The pastor and I did a great deal of personal work and experienced great joy in seeing several men accept the Lord Jesus as their Savior. We bless God for His wonderful work of redemption.

At this writing Dr. Cox of Meridian and I are with Dr. Farr and his people at Grenada. The interest

is fine and the congregations are large.

April 21st I shall go to Eatonton, Ga., where I shall do the preaching as well as lead the singing in a ten day meeting. I crave the prayers of the Redeemed as I labor for the glory of our Redeemer.

Yours for a continuous revival,  
—Joe Canzoneri.

"Did you mail those two letters I gave you, Norah?"

"Yes'm, at the post-office. But I noticed that you'd put the two-cent stamp on the foreign letter and the five-cent stamp on the city one."

"Oh, dear, what a blunder!"

"But I fixed it all right ma'am. I just changed the addresses on the envelopes."—Ex.

Aunt Clarissa: "So this is the new baby, eh? I used to look just like her at that age. Now what's she crying about?"

Little niece: "Oh Aunt Clarissa, she heard what you said."—The Pathfinder.

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**CHRISTMAS THANK OFFERING  
TOTALED \$137,686.57—TENNESSEE LED SOUTH**

Frank E. Burkhalter

Due to the fact that small contributions on the Christmas Thank Offering, the proceeds of which were applied on the reduction of the indebtedness of the various Southwide boards and agencies, continued to come in to the state offices for two or three months, it has been impossible heretofore to publish the final returns on that effort. Final figures have just been furnished this office and they show that the total receipts amounted to \$137,686.57.

Tennessee, with her contributions of \$75,150.51, gave more than half the total sum raised. This included a gift of \$50,000 by Mr. J. H. Anderson of the First Church, Knoxville, though aside from Mr. Anderson's gift Tennessee was an easy leader. Mr. Anderson agreed early in the fall to give \$50,000, when there was an expectation that other big business men of the South would respond to an effort to do a large thing in relieving the boards and institutions of their debts, but even after it was found that there had been no large gift from any other source, Mr. Anderson paid in full the amount he had originally contemplated. This statement is made without Mr. Anderson's knowledge, but the writer feels that the denomination is entitled to know how this loyal layman kept the faith under discouraging circumstances.

The returns by states were as follows: Alabama \$3,885.75; Arkansas \$3,997.41; Florida \$3,101.95; Georgia \$5,130.03; Illinois \$1,467.30; Kentucky \$5,741.35; Louisiana \$7,198.24; Maryland \$8,200; Mississippi 3,013.63; Missouri \$4770.94; New Mexico \$848.62; Oklahoma \$2,710.32; South Carolina \$320.64; Tennessee \$75,150.51; Texas \$11,528.05; and Virginia \$1,915.13.

As a matter of information, it should be stated that no effort was made in behalf of the Christmas Offering in Virginia, and North and South Carolina. Nothing was received for this purpose by the North Carolina office, though a few churches in South Carolina and Virginia sent remittances to the State offices on their own initiative. The Illinois offering was divided between home and foreign missions. In Arkansas it was definitely stated at the outset that one-third of the offering received would be retained within the state, and two-thirds sent the Southwide causes. The amount from Arkansas to the Southwide work was \$2,704.11. Expenses of only \$3,837.12 were reported by the states, leaving nearly all of the amount raised for distribution to the causes.

**WEST POINT AND VICINITY**

Ye scribe furnishing copy for our worthy paper seems not to see or know of us over this way.

Brooksville closed a ten days meeting the 14th with 30 additions to the membership and a joyful uplift to the church and the whole community. Pastor Estes and his

good wife are working at their God-given task. It was an exalted privilege to be with them in this season of refreshing.

The good church at Siloam goes from victory to victory. The standard Sunday School moved up to 109 in attendance, with a spirit to work and win. Fourteen additions to the membership, some 60 tithers, and faithful interest in B. Y. P. U. and W. M. S. work mark the progress of this splendid church.

During the Brooksville meeting Pastor Pearson of Macon looked in on us. Had there been room, he and his flock would have attended the closing service of the meeting.

Noxubee County is most fortunate. There are three full time churches with resident and active pastors—Macon, Brooksville, Shuqualak; and Mashulaville having a resident pastor with half time work.

A conference was held at Brooksville on Saturday, the 13th, looking to reaching and holding all country points in Noxubee County. Most wise is that church in the center that cares for the local communities round about.

At the Mill Church here at West Point, Pastor Kyle is happy over 19 additions and a spirit of revival that obtains in the membership.

Here in the home church with personal evangelism emphasized by us all, over 100 have come into the fellowship during the past six months. Every department of church life and activity has felt the quickening power of the Lord's presence.

Pending the location of the resident pastor at Cedar Bluff, Mont Pelia and Hebron, the West Point pastor is holding afternoon services at four country churches leading up to an eight day revival meeting in each of the churches. The home church features the worship in song at the evening hour—the pastor speaking some 15 minutes, closing his fourth service for each Sunday.

Including Siloam and the Mill Church, there have been 134 additions in the work within six months, with 70 of these by experience and baptism.

—E. F. Wright.

**Need Not Suffer**

Little Girl: "Why are the chickens making such a noise, mummy?"

Mother: "They want their breakfast, dear."

Little Girl: "Well, if they're so hungry, why don't they lay themselves some eggs?"

"I want to return to the city on a late train," said the stranger at the small-town ticketoffice.

"Wal," responded the agent, "I'd recommend No. 7; she's usually as late as any of 'em."—The Christian Science Monitor.

Building Foreman—"Excuse me, but are you the lady wo't singing?"

Lady—"Yes, I was singing. Why?

Foreman—"Might I ask you not to hold the high notes so long? The men have knocked off twice, mistaking it for the noon whistle."

**REPORT OF THE COMMITTEE  
ON FINANCIAL PLAN**  
Frank E. Burkhalter

We believe that the time has arrived when the Southern Baptist Convention should adopt a policy in its Cooperative Program of attempting to provide for the approved operating budgets of its various agencies, rather than fixing a per centum division of uncertain receipts. In order that this may be done the principle of cooperation must be applied to the making of obligations, as well as to the sharing in the distribution of funds.

Therefore, Be It Resolved:

1. That each agency now receiving aid from the Southern Baptist Convention, or which may hereafter receive such aid, shall submit to the Executive Committee of the Convention a detailed itemized budget covering all needs of every character for the year immediately ahead, including operating expenses, interest and principal on bonded debts, and percentage of floating debts which may be agreed upon.

2. With the above mentioned budget as a guide, the Executive Committee shall allocate to each such agency a definite sum, and that sum shall be the total amount received and used by each agency for the year in question, save gifts which may be offered on endowment and for buildings, and for payments of debts, and for other specific extra-budget purposes, except as specifically provided hereinafter.

3. That all sums collected in the various states for Southwide objects shall be forwarded monthly by each state secretary to the executive secretary of the Executive Committee, who shall become the disbursing or distributing agent of the Convention; and the said secretary shall remit to each agency monthly thereafter such percentage of the amount received by him during any one month as the total amount allocated to each agency bears to the total amount allocated to all the agencies, making thus a monthly distribution of all sums thus coming into his hands.

4. That the executive secretary of the Executive Committee be instructed to create a fund, to be known as an Emergency Fund, of \$50,000.00, one-twelfth of this amount being deposited by him to the credit of said Emergency Fund each month before the distribution outlined above shall have been remitted to the various agencies. This Emergency Fund shall be used by the executive secretary upon the instruction of the Ex-

ecutive Committee to meet emergencies which may arise during the year in any one or more of the agencies participating in the distribution of funds.

5. That in the event of the sum, or sums, remitted to any of the Convention agencies becoming equal to its total allocation at any time before the end of the year, then the executive secretary of the Executive Committee shall make no further remittances to said agency; however, should any agency receive designated gifts thereafter, such gifts may be used by the agency upon advice of the Executive Committee, preferably for payments on debts, unless such gifts are designated for other special purposes.

6. That each agency shall report to the executive secretary of the Executive Committee monthly all the monies designated and undesignated that may have been received by said agencies from any source.

7. That any special campaign for endowment, or building and equipment, or other purposes not specified in the submitted budget, shall first receive the endorsement and approval of the Southern Baptist Convention, or its Executive Committee.

8. In borrowing money for reasonable needs, the Boards and agencies shall not exceed the amount of their budget allowance.

Sister's playing tennis,

Father's playing tennis,

Mother's at a club meet,

Chewin' of the rag;

Baby's in the dooryard,

Ragged as a Turk;

What we need at our house

Is someone who will work.

—The Lawrentian.

"A cat sits on my back fence every night, and he yowls and yowls and yowls. Now, I don't want to have any trouble with Neighbor Jones, but this things has gone far enough, and I want you to tell me what to do."

The young lawyer looked as solemn as an old, sick owl, says Our Dumb Animals, and said not a word.

"I have a right to shoot the cat, haven't I?"

"I w ould hardly say that," replied young Coke Blackstone. "The cat does not belong to you, as I understand it."

"No, but the fence does."

"Then," concluded the light of law, "I think it safe to say you have a perfect right to tear down the fence."—Presbyterian Advance.

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